

The CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science



Would you leave
A child to wander in a battle field
And push his innocent smile against the guns;
Or, even in a catacomb—his torch
Grown ragged in the fluttering air, and all
A mutter round him? Not a child.

Elizabeth Barrett Browning

Vol. LXI

JUNE, 1927

No. 6

The National Reform Association

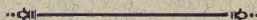
Organized in 1863

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This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"



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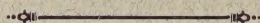
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Making Americans



GEOGRAPHICALLY, people may be born Americans, but spiritually they are all made such by their education. Americanization means more than assimilation of alien immigrants. Its greatest factor is the making of Americans of its own children. Both, of course are necessary to the maintenance of national life and national ideals. In different ways the elements of our population must be subjected to the same process.

By an American in mean one possessed as compels him to demand and claim and use his ing it. He is one who of controlling himself ality, so that he avoids all of others. He is one long effort in these di- with those great per- present which have als; and he so organizes



the spiritual sense, we with such self-respect velop his personality personal freedom in do- has learned the fine art and limiting his person- trespass on the rights who is inspired to life- rections by communion sonalities of past and created American ide- his life's resources as to

produce the largest measure of efficiency in life's aims and duties.

To become such, the child must be taught to value himself; to respect himself; to develop what ever talents and aptitudes he possesses. He must be encouraged to follow his particular tastes; to do what he can do best, irrespective of ancestry or environment. He must be imbued with that freedom which refuses to be content to walk in all the ways of his fathers or work at their tasks, or think their thoughts, or to be bound by their conventions. That individualistic personal independence of spirit is the foundation of a true Americanism.

But above all, he should be taught that Americanism is first spiritual, that to be an American is to be more than an efficient machine.

He is an individual soul, with relations to his countrymen, his race, the whole world of men and to God. He should ever be impressed with the fact, that the greatest disgrace which can befall him, is to be born an American and die a money-grind, or a moral buccaneer.

Every child should be taught that it is one of the glories of Americanism, to so live that the law and the policeman are unnecessary, so far as he is concerned. He should be taught that to limit himself voluntarily for his own good and the good of society is to his present and eternal credit. He should be taught that the finest art of living, is the combination of these two principles in his life. In that way he becomes neither a libertine, nor an ascetic, but a self-governing individual, and to that extent a real American.

To this difficult task, he should be inspired, by being brought into contact with the great personalities who have made America what it is. Bradford and

Miles Standish, Penn, Williams and Captain Smith, Elliott and Edwards, Washington and Adams, Morris, Hamilton, Jefferson and Marshall, Phillips, Lincoln, Grant, Jackson and Lee, Roosevelt and Wilson and above all, the men who moulded more or less all of their lives, Moses, David, Paul of Tarsus and Jesus Christ. These all should be interpreted to him in such a manner that each will say, "You too can make your life sublime." He should be taught to approach these characters with respect and with an open mind to learn the secret of their success, with the purpose of transmuting their spirit into present day life.

No child can ever become a true American, by being taught to belittle or despise the heroes of his country or race. He need not be taught to exaggerate their virtues, but he should be enabled to understand, respect, and admire and trust them.

To be ignorant or indifferent to the great leadership of the past, is to be a childish American at best. To scorn their ideals or abandon them, is to become an alien in the land of one's birth or adoption. To seek to supplant them is spiritual sedition and rebellion. No alien culture will ever atone for lack of loyalty in this respect. Menckanism is spiritual treason. The task of each generation is to imbibe so freely at these historical sources of Americanism, that the one ambition will be to enlarge these ideals and make them more glorious.

But finally, he should be impressed that the American ideal includes a definitely selected aim in life. It is to be both good, and good for something.

It matters little to America whether this vocation be mechanical or intellectual, material or spiritual, individual or social, so that it is freed from parasitism and lifted by the spirit of service above mere selfishness. The tendency of our free individualism is to develop parasitism on the one hand and multiplexity of vocation on the other. A few gifted individuals of every race have been many sided personalities. These are rare and in that, American life is no exception.

One of the convictions which has made America what she is, is that

"He who seeks all things wherever he goes,
Only reaps from the hopes which around him he sows,
A harvest of barren regrets.
But he who seeks one thing in life, and but one,
May hope to achieve it before life is done."

It is that glorious hope which is the ozone of American spiritual atmosphere.

The child, to be Americanized then, should be taught so to organize life's resources of mind, body and soul; so to use intellect and conscience, knowledge, strength, health and time, that he shall become the greatest personality possible, with what nature has endowed him, that this personality shall find its expression in some definite service; that this vocation shall be enriched with such avocations as shall humanize and spiritualize it.

This process applied by home, church, school and every agency that moulds thought, impartially to native born and immigrant alike, is the sole process which will perpetuate spiritual America.

NOTES BY THE WAY

ABBE BETHLEHEM, a Paris priest, has taken up Carrie Nation's role in the warfare against obscene magazines, in that city. He has a list of forty and tears them to pieces wherever he finds them on sale. Recently, he was fined eleven francs in the police Court which judges only his action and refused to go into the legality of the case.

OTTO KAHN, in an address delivered to an American Society in Paris, opposed the entrance of the United States into the League of Nations on the ground that because of the Senate's power in international affairs, it is impossible for us to transact any sort of business on an equality with other nations. This is probably the most valid reason that can be urged against this course.

PROFESSOR IRVING FISHER, has recently pointed out that the death rate from alcoholism and cirrhosis of the liver has dropped in all states except New York and Maryland. Is there any connection between their refusal to co-operate with the National Government on Prohibition? Before they are through with their nullification, they will probably pay for it in more ways than one.

MINNESOTA is the first state reported as expelling students who would not submit to the program of the War Department for compulsory military drill. Thirty-eight were sent home. Fortunately there are plenty of colleges which are not obsessed by this military complex. We are glad that there were so many with conscience and will enough to take their dismissal rather than submit to this.

CHRISTIAN churches in Japan have won a victory for religious freedom in the defeat of the Religious Control Bill by the Peers in the Japanese Parliament. This Bill undertook to set forth the qualifications of religious teachers which is regarded as the prerogative of the Church, rather than the State. Foreign missionaries took no part in the campaign, but the Japanese Christian churches combined with the Buddhists in standing for religious liberty.

WM. J. FOLEY, District Attorney of Boston, has banned "Elmer Gantry," on the ground of obscenity. Were it not for that element in it, our judgment is that it would be wiser to treat it as Frederick the Great did a scurrilous placard attacking him. He had his footman nail it lower than it was hung, so that people could read it more conveniently. The American people don't take very seriously the production of alcohol befuddled minds. It is just an atheistic attack on Christianity. Mud washes off of statuary.

OUT of the confusion of jangling voices concerning China there comes this note of sanity, "We have come to the end of the white man's world dominance. We have come to the beginning of the white and colored man's

joint world. If the white man resists he will probably destroy both." Credit Prof. Upton Close, of the University of Washington, with this wise utterance.

PRESIDENT COOLIDGES' assumption in his Press Association speech, that to criticize the government is un-American is a strange brand of Americanism. He must have been hobnobbing with Mussolini recently and have gotten his notes mixed.

CECIL B. DE MILLE, has completed the filming of "The King of Kings." Announcement is made that it was exhibited in New York April 15. This portrays the earthly life of our Saviour and departs from the custom heretofore followed of not introducing the figure of Christ into any film picture. He is the central figure. The Rev. Wm. E. Barton and his son Bruce Barton had the responsibility and the privilege of supervising this monumental piece of work.

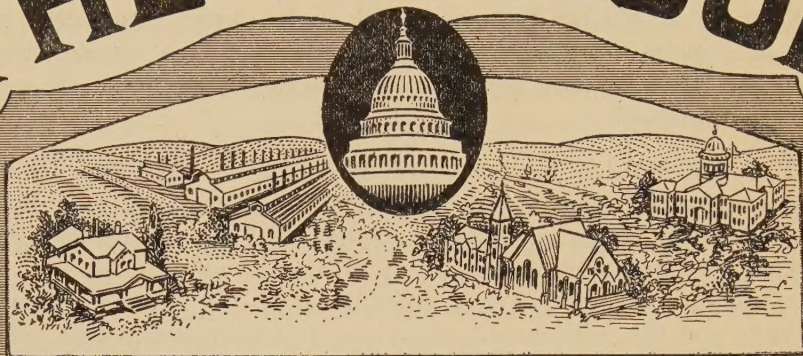
MR. TUTTLE who succeeds Mr. Buckner as United States District Attorney for the Southern District of New York, announces that he will conduct his office as a law office and neither as an advertising agency or a propaganda mill. This is precisely as it should be done. The New York office is probably the most important one in this department and should above all be actuated by the strictest ideals of justice.

WHEN the average American learns that the bulk of the oil interests in Mexico, which have refused to comply with Mexican law, are those of Doheney, Sinclair and the Mellons, at once the question arises as to how many of those letters Secretary Kellogg refused to give to the committees of Congress, originated somewhere near the treasury department, and why they cannot be given to Congress? It is time that this whole controversy was headed toward a Court of Arbitration.

LITTLE or no regret will be felt by experienced Prohibition workers at the resignation of General Andrews from the enforcement work. Since there is such diversity of opinion among the National Prohibition leaders as to R. H. Haynes, it is probably as well to let him out also. To the appointment of Seymour W. Lowman once Lieutenant Governor of New York as Assistant Treasurer, and Dr. James M. Doran of North Dakota, the Chief Chemist of the Prohibition force as Commissioner there seems to be no objection. Let us hope that the new brooms will sweep clean.

TWO documents recently came to the editorial desk the same day. One was a news dispatch which quoted the President of Albania, as saying that his country had made a clean break with the past by completely disarming the civilians except in the mountain districts where some guns were needed for killing wild boars. The other was a letter from a Methodist clergyman, containing propaganda that looked and smelled like the grease of cartridge shells, asking us to use our influence against the bill to require a license to own a gun of any sort. Which is the most civilized and progressive?

THE OUTLOOK



As The Smoke Blows Away

Mr. Charles C. Marshall's letter to Governor Smith was published in the April Atlantic Monthly. The Al. Smith-Duffy reply was to have been published in the May issue of that magazine, but some enterprising literary thief, prematurely threw it into the daily press. Mr. Marshall replied; everybody commented; the old clique applauded and denounced the bigotry that would dare to take into account any man's religion when considering his eligibility for office, especially the presidency. Now comes Wm. H. Anderson and declares that he has evidence to prove that it was a sham battle; that Governor Smith's friends asked Mr. Marshall to publish his letter so that Governor Smith could reply. Now what of it all? After the dust and smoke are cleared away a little, these are the conclusions.

1 It was probably one of Rome's shrewd bits of reconnoissance to feel out public sentiment in order to determine whether Governor Smith is the man, and 1928 the time, to make the big push for the presidency. What they conclude remains to be seen.

2 It has brought out one fact clearly, however, that is that Rome has two vastly different policies in her trick bag, one for Protestant nations, the other for Roman Catholic nations. For Protestant nations her policy is to extol and defend freedom of conscience, liberty to teach and preach, alike for all. For Roman Catholic countries, it is to tolerate as little as possible all dissenting minorities. As soon as they become small enough so that they can neither strike back with arms, or their destruction shock the world, she believes in treating them to the dragonades. During the discussion, this has been revealed a number of times by Romanist writers.

3 The great Roman Catholic objective for this generation is to make the United States of America a Roman Catholic country. Then, instead of our universal freedom, by right, we Protestants should be subjected to diminishing

toleration, determined by the size of the Roman Catholic majority and the Protestant ability to fight.

4 If Governor Smith's words are taken at their face value, they are a renunciation of the age old claims of the temporal sovereignty of the Pope and a Declaration of Political Independence, which, what ever Rome may say or do at this moment, will be treated as rebellion in such time as she sees fit to act, just as she is treating President Calles today.

5 The vital question at issue is touched upon in a jesuistical manner in the second article of Governor Smith's creed. "I recognize no power in the institution of my church, to interfere with the operations of the Constitution of the United States." If this means anything, it is, that he knows of nothing in the law of the Roman Catholic Church which is in conflict with the Constitution of the United States, which is merely a confession of ignorance as to the Roman claims of temporal sovereignty over all the nations of the earth. He might profitably read the Code of Benedict xv, or the utterances of Boniface viii, or the encyclic of Leo xiii.

6 But this is not the vital thing after all. The most important question is, would Roman Catholic Americans obey that law, when it clashed with American law? What would Mr. Smith do, if placed in the same position as President Calles? That man is nominally a Romanist, and Rome is attempting to discipline and coerce him, by a luxury boycott. She is attempting to drive Mexican citizens into rebellion against his government, by depriving them of the spiritual ministrations of the priesthood, as well as religious marriage. She is organizing opposition to his government in this country, (judging by deliverances of the Knights of Columbus) as a means of compelling him to acknowledge her claims. Suppose Rome should turn these guns on the United States to batter down our immigration laws? What would Governor Smith do as president? We do not know. Mr. Smith says he would put the interests of the United States first, but in such a crisis, we should much prefer to trust one who had no sort of allegiance to that power.

Another thought just here is, that we non-Roman Catholic citizens have no sort of desire to suffer as innocent bystanders, as Protestants are doing in Mexico today, while the Roman Church disciplines the president as a member of her communion, for his political rebellion against the church law.

But after all, the big mistake in this letter, the one which brands Governor Smith as less than presidential size, is his assumption that the First Amendment places any sort of restraint upon an individual citizen as to what qualifications he shall demand of an applicant for his vote. This Amendment deals exclusively with the powers of Congress, not the individual. The individual or a political party as an extra constitutional aggregation of individuals, has an inherent right to set up any qualifications they deem wise. It may be race, color, place of birth, education, social status, religion, wealth, physique, sex or service as the condition upon which they will vote for a person. Nothing in the Constitution touches that. While Governor Smith may be a mighty man in New York and his prayers

very fervent, he may be assured that his prayers will not induce Protestants to vote for Mormons, Romanists, or any other sort of citizen who owes allegiance to any kind of organization claiming any degree of political sovereignty, however exercised.

Motion Picture For The Church



An interesting experiment is being conducted by the Harmon Foundation of New York, in the making and distribution of religious motion pictures to churches. While the commercial side of the film industry has had an astounding growth, there has been no previous attempt to create worshipful pictures which could become a part of the regular formal service.

The Harmon Foundation is carrying on its work through the Religious Motion Picture Foundation, to which William E. Harmon made an initial appropriation of \$50,000. The organi-

zation plans to be self-supporting, however, and is distributing its productions at cost price and not seeking profit.

The pictures have been designed, through their direct and simple treatment of Biblical themes, to enhance for the church the richness and dramatic qualities of worship. That they may not conflict with the continuity of the service, they are short and untheatrical, appealing to the emotions much in the manner of the beautiful anthem or stirring hymn.

Over one hundred bookings have been made for the films since their introduction in October. These, for the most part have been from churches in the vicinity of New York, Boston and Chicago. These showings have revealed so great a demand for the reverent picture that the Foundation has recently enlarged its distribution service to cover the entire country.

The pictures now completed are entitled: "Christ Confounds His Critics," (John 8:1-12); "The Unwelcome Guest," (Luke 7:36-50); "Forgive Us Our Debts," (Matthew 18:23-36); and "The Rich Young Ruler," (Matthew 19:16).

The project has come to the attention of many religious leaders and received their approval.

Magna Charta Day

Since the striking developments which recently occurred in the British Empire, have made of that Empire seven associated or federated nations, all of which speak the English language except India; Magna Charta Day assumes much greater significance. These nations are made up primarily of British stock, with a common background of British culture, language and traditions. They all draw their inspiration from a common source and whatever

tends to bind them more closely in sympathy, idealism, purpose and common interest, is important to the welfare of the entire world. Solidarity of thought and action between all of these nations and our own, is no threat to the peace of the world, for this development within the Empire has practically made its imperial power non-aggressive, as we believe our own Federal Government to be.

The third Sabbath of this month can very profitably be used, as is suggested, to memorialize that birthday of popular government.

At that time the fundamental conception of authority was reversed. Previous to that, even intelligent Christians who regarded the magistrate as God's servant, assumed that this authority had been delegated to him. On that day it was asserted that the people are depositories of the divine authority and have the right to set up such government as they see fit. The growth of democracy since, has simply been the amplification of that idea. It will be well for the world, when all civil and ecclesiastical governments recognize that principle and work in harmony with it.

A Better Ideal

Duke University stepped above the dull, dead level of the blind discussion of the freedom of research which nobody denies or hinders and lifted her ideal with her. "We are often told that the true aim of a university is the pursuit of truth. Noble as this freedom is, it can never be a motive high enough for us. Our motive must contemplate the rule of righteousness in the world."

By this utterance, we take it that this university proposes to teach with the aim of producing righteous character and righteous social conditions. After all, research is a by-product of a University, made there only because they have the money and a motive for doing it. We can conceive that the time will come when research will be removed entirely from the teachers domain and the teacher be confined to imparting accepted truth. Both jobs will be done better when that time comes and one confusing debate will have been ended.

Defining Drunkenness

With the development of the automobile use, Great Britain is confronted with the same problem that is troubling the Courts of this country: When is a man drunk?

The British Medical Society, some time ago appointed a committee to define drunkenness, and indicate the accurate tests to determine when a person is drunk. The following is their report.

I. That the word "drunk" should always be taken to mean that the person concerned was so much under the influence of alcohol as to have lost control of his faculties to such an extent as to render him unable to execute safely the occupation on which he was engaged at the material time.

II. That it is desirable that a medical practitioner should base his opinion on the following considerations:—

(a) Whether the person concerned has recently consumed alcohol.

(b) Whether the person concerned is so much under the influence of alcohol as to have lost control of his faculties to such an extent as to render him unable to execute safely the occupation on which he was engaged at the material time.

(c) Whether his state is due, wholly or partially, to a pathological condition which causes symptoms similar to those of alcoholic intoxication, irrespective of the amount of alcohol consumed.

A correct conclusion can only be arrived at by the result of the consideration of a combination of several tests or observations such as:—

General demeanour, state of the clothing, appearance of conjunctivæ, state of the tongue, smell of the breath, character of the speech, manner of walking, turning sharply, sitting down and rising, picking up a pencil or coin from the floor. Memory of incidents within the previous few hours, and estimation of their time intervals. Reaction of the pupils. Character of the breathing, especially in regard to hiccup.

An additional statement in the report was, that the test of whether a person has consumed alcohol, is the smell of breath or vomitions.

This seems to us to be a sound finding in the matter, and the sooner the several States embody some such definition in their statutes, the sooner we shall be rid of confusion in the lower Courts as to whether a driver is drunk.

Most of these tests are of such a nature that a layman can apply them, in the absence of a physician.

However, these symptoms taken together, will never prove adequate, until the rule is adopted that proof of having taken alcohol in any quantity within a reasonable time before operating a car on the highway, is sufficient to disqualify such driver for operating. The slowing down of nervous reactions and disturbing the element of judgment, so vital to safety on our streets and highways, is the most important of all. But these are so subtle and subjective that nothing but the most scientific tests determine the extent of disability.

Tyrannical Defense of Crime

The following article shows how the New York police were defeated in their attempt to enforce the laws against obscenity recently in New York City.

"The police visited these three plays, arrested managers and actors and took them before a magistrate, who arranged for a hearing the next day. The culprits were then informed that if they attempted to go on with the play they would be arrested every time they played it, whereupon their lawyers hired fast cars and went from judge to judge until they got an injunction against such interference. "The Virgin Man" and "The Captive" were eventually taken off, but "Sex" has been going merrily on, playing to capacity houses, meanwhile gaining several thousand dollars' worth of advertising in the process.

This whole proceeding is an illustration of how farcical it is to try to deal with the theater under any present law. In the first place, every official in New York—or any other city for that matter—is always balked in his attempt to stop crime by judges who will give injunctions and so nullify all attempts to clean up the city."

This is but another chapter of the same corruption and subserviency of the Courts as we had in the case of the Philadelphia Athletics and Sunday baseball. Either these judges are willfully shielding the criminals, or are so in slavery to theory, custom, precedent and form, that they are useless for the protection of society. In either case, they are inimical to the public welfare and

should be impeached. Unless they learn to use the power of injunction to protect society instead of the criminal, they will soon find this weapon knocked out of their bungling, unworthy hands.

The Bituminous Coal Strike

So far it has been peaceful. The average citizen was unconscious on the morning of April 1st, that anything had occurred. He would not have known it except for the newspapers even in the heart of this Central Competitive District. Yet many thousand men ceased their labor that day. Why? Fundamentally because there are too many coal mines open and too many men engaged in the industry to furnish all profitable employment continuously. The business is vastly over developed. More superficially the occasion was the expiration of the time under which the Jacksonville wage scale was operative. The operators refused to sign it for another period and the Miners Union refused to accept any reduction of wages. The other points are all trading positions. The supply of soft coal on hand and the power of the non-union mines of the West Virginia and Kentucky districts to supplement this, removes any danger of shortage for months to come. No one seems to be in an ugly frame of mind about it and it would seem that this interest could get together as the railroads have done and work out the problem instead of fighting it out. With a comparatively diminishing use of coal for the future it is bound to be a stagnant interest for years to come, but none the less a vital one for the country. What the outcome will be no one cares to predict at the present time.

The Road to Extinction

The Democratic Convention of Massachusetts took the following action during its state campaign and won on it.

"We favor the modification of the Volstead law and, if necessary, the repeal of the eighteenth amendment to the Constitution, and the substitution therefor of such laws by Congress and such amendments to the Constitution as are necessary to permit of government control."

The Richmond Christian Advocate commenting on this action said:

Again, we want to say—not as a member of any political party, but as a Christian citizen who believes in upholding the Constitution and the law—if this is the policy of any party they are headed to the cemetery and better select a nice quiet spot for the last rites before they go into the campaign. If they think the Christian men and women of this nation will all do like this brother up North—protest and then swallow the rum-red candidates with their unlawful foreign Rome-made platform—as the girl said just now on the wire, "You have the wrong number."

We believe the Advocate is right. That sort of a thing may go in Romish Foreign sections of the country, but the American sections are overwhelmingly dry and will vote that way.

Back To The Bible Movement

Publishing Houses that print and circulate the Bible have given out figures showing that millions of Bibles have been printed and distributed throughout the world during the past few years. This is highly gratifying, and all lovers of the Holy Book sincerely hope that, in the future, the Bible will have a still larger circulation.

But,—over and against this is the fact that the Bible is rapidly disappearing

from our churches and Sabbath schools, and responsive readings and lesson leaflets are taking the place of the sacred Book; and it is the experience of ministers and church workers that many Christian people, in public worship, and also children in Sabbath schools, find it difficult to turn promptly to any particular book or chapter in the Bible. Unfamiliarity with the total contents of the Bible is a fact that should make Christian people pause, think, and act.

Confronted by this sad situation, a movement has been organized by a number of Presbyterian laymen in Paterson, New Jersey, led by Mr. George Arnold, and Mr. William H. Maine. The general purpose of the organization is to place a Bible in every church pew, to give it a permanent place in Sabbath Schools, and to foster its reading in Christian homes.

The organization has prepared literature which is accompanied by an attractive statement printed on a silk ribbon, which reads: CHURCH HOME READING. "Know the truth, and the truth shall make you free." John 8:32. There follows a globe, rolling out of the darkness and on this is printed a copy of the Holy Bible. Underneath the globe are the words—LIGHT OUT OF DARKNESS, and a quotation from Habakkuk 2:14—"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Then follows the exhortation—"Memorize the Books of the Bible." On the silk ribbon, the Books of the Old and New Testament are printed.

This movement ought to make rapid progress through the Presbyterian and other denominations, and all persons interested in it are urged to write to Mr. Wm. H. Maine, 590 East 27th Street, Paterson, New Jersey.—Rev. David G. Wylie, D.D.

The Pocatello Conference

This thriving railroad center of Southern Idaho, was the scene recently, of an important conference of the Protestant church leaders of that section. Its purpose was the promotion and development of a more effective inter-denominational comity.

Naturally the relations with the Mormon Church came up for discussion, as Utah and Southern Idaho are the strong holds of the ecclesiastical *imperium in imperio*. With the ecclesiastical features of the conference, we have only a Christian, personal interest so far as the Christian Statesman is concerned. But one finding of that conference should concern us all. It was this. While the Mormon community has absorbed considerable elements of American Christianity and has approximated Christian ideals in ethics in many directions, it still remains essentially a non-Christian religion and an anti-Christian church. They decided therefore that the "Ten Reasons" why it is impossible for Christians to fellowship with them, still stand and should be re-published.

This is the conclusion of kindly Christian men who know the conditions from living and working among these people. They still cling to their pagan ideas and the dogmas of a church dominating the State and their purpose to capture the United States through seizing its forms of government. The time has not yet come to make peace terms with them. Their efforts must still be resisted.

The State should still resist their efforts to control public education, as portrayed in another department of this magazine. The church must meet their evangelism with a more potent and aggressive evangelism; and such organizations as the National Reform Association must still meet them wherever by their business or political aggressive activities they seek to gain a foothold where they are not well known.

**Wide Reach
Of The
N.R.A. Work**

The following letter speaks for itself as to the wide reach of The National Reform Association.
To the Editor of THE BRITISH WEEKLY.

DEAR SIR,—As I have just heard that there is a movement to get Bible instruction reintroduced into the schools of Wales owing to the "secular" plan being unsatisfactory, I shall be pleased to send free to persons interested if names are sent me copies of the proposed New Zealand Bible in Schools Bill which has been agreed upon by all the Churches in New Zealand except the Catholic and Mormon.

To widen the scope of this offer, would interested readers kindly mark this letter and send same to any daily paper in Wales?

An excellent work on the Bible in Schools question, built from American State laws, has been compiled by Dr. Ellis, a Baptist pastor, and published by the *Christian Statesman* office, 9th-street, Pittsburgh, Pennsylvania.

Thanking you in anticipation.—Yours truly,
253, Cuba-street, Wellington,
New Zealand.

S. PEARSON.

February 1, 1927.

The first response from this was an order for this book from Edinburg, Scotland.

This bit of correspondence published recently in the British Weekly shows three facts.

First that this effort to improve education by introducing the Bible into public education as a part of the states work without the mediation of any church is becoming world wide.

It reveals the cooperation that is growing up between the English speaking nations in this as in many other matters.

Third it reveals the fact that the National Reform Association through its literature has a long reach and is being widely appreciated. Which simply encourages us to persist.

**Another
Supreme
Court
Decision**

Colorado is the most recent of the States which by a decision of its Supreme Court, makes a place for the Bible in its system of public education. Charles Volmer, a Romanist and a number of others of like mind, attacked the right of the School Board of Plattville, to have the Bible read without comment at the opening of the school. On March 28th, the Supreme Court upheld the school board and declared such practice to be constitutional, and that the King James version of the Scriptures is not a sectarian book. The Court upholds the right of objecting parents, to ask that their children be excused from the school room during such reading. This, we believe is the fifteenth State to pass upon this matter and uphold the rights of the schools under the Fourteenth Amendment.



Contributed Articles



The Need For Better Children In Our Increasingly Complex Civilization And How To Meet It

BY A. E. CASWELL, PH.D.

I.

President G. Stanley Hall once said, "There is really no clue by which we can tread our way through the mazes of culture and the distractions of modern life save by knowing the true and natural needs of childhood and adolescence. Childhood is thus our pillar of cloud by day and fire by night. Other oracles may grow dim, but this one will never fail."

The young people of our day, as of every preceding generation, need to be prepared to cope with present conditions physically, mentally, socially and spiritually. In the dawn of the present century President David Starr Jordan of Stanford, issued an appeal to young men in these words:

"Your first duty in life is to your afterself. So live that your afterself—the man you ought to be—may in his time become possible and actual. Far away in the twenties, the thirties of the twentieth century, he is awaiting his turn. His body, his brain, his soul are in your boyish hands. He cannot help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation, a mind trained to think and act, a nervous system true as a dial in its response to the truth about you? Will you, boy of the twentieth century, let him come as a man among men in his time, or will you throw his inheritance away before he has had a chance to touch it? Will you let him come, taking your place, gaining through your experience, hallowed through your joys, building on them his own, or will you fling his hope away, decreeing, wanton like, that the man you might have been shall never be?"

That appeal is just as appropriate today as it was a quarter of a century ago. We all admit that our civilization is becoming more complex, but in what respects? In general we may say that the problems of our age have been the problems of every other age. Human nature does not change, although the environment may change.

Our civilization is marked by the rapid growth of industrialism, which is accompanied by indoor life, increased division of labor and specialization, increased use of labor-saving machinery, and congestion of population in large cities. The net result is to shorten hours and reduce manual exertion while increasing the nervous strain, and raising the problem of the proper use of leisure time. It is also notable for new and novel means of high-speed transportation, with their insistent demand for clearness of brain and precision of hand. Reactions must be rapid and accurate. This era is marked by a phenomenal growth in international trade. The world has become a neighborhood. This growth

in trade involves an enormous expansion in credit, which has its foundations in goodwill and honest practices. Closely allied with the foregoing is a fourth factor, namely, increased interchange of ideas and shaping of ideals through the printed page, telegraph and telephone, radio and moving-pictures. There has also been a great increase in scientific knowledge and in its applications to everyday life. The sixth and last factor which we shall mention is the growth of democratic ideas and individual freedom, which are tending to overthrow many established social customs and conventions.

II.

In what ways do these factors affect the individual? The companions of modern industrialism, indoor life and congestion in cities, tend to produce abnormal and unhealthy living conditions. The increased use of machinery and high-speed transportation demand maximum efficiency of mind and body. The old slogan was, "A sound mind in a sound body." One connotes the other. Many industrial processes are mentally deadening, while modern life demands "a mind trained to think and act." Gasoline and alcohol do not mix. In 1897, if you had one round too many with John Barleycorn, Old Dobbin took you home safely. But in 1927, if you doze for an instant at the wheel, sinister Fate gives you a ticket to the Pearly Gates.

Shorter hours of labor leave more time for relaxation, recreation, reading and reflection. If not properly employed, this leisure time may become a menace both to the individual and society. It may become saturated with the poison of vicious habits, of filthy thoughts, and hair-brained economic and social theories. It may fill the cup of selfishness. It may breed the devil-grass of wild oats. It may pollute the fountains of life with the slime of sensuality. It may fan the fires of mistrust, dislike and hatred of man for man, of class for class, of nation for nation. We need clean minds in clean bodies.

Healthy trade and intercourse rest upon high ethical and moral standards. This is why various professions are adopting "codes of ethics." This is why Rotary and similar organizations make such an appeal to many people. Good physical development is not enough. Sound minds in sound bodies is not enough. Personal morality is not enough. Modern society needs to be shot through and through with spirituality. What is spirituality? Spirituality is the persistent quest for the best. The world needs but has never had enough men who were at once strong physically, mentally and spiritually.

III.

What are we to do about it? Two modes of procedure are available, legislation and education. Of these the latter is doubtless the more important. Whatever is done should be based on the best scientific knowledge available. Mere opinions should be given no weight.

What can be done to improve the physique of the child? First of all, give him a good inheritance. Legislation should be enacted and enforced which will prevent the physical and mental defectives, the idiots and the habitual criminals

from reproducing their kind. Young people should be educated to the fact that lust and dissipation and disease in the parents rob the child of his rightful inheritance of good health.

Safeguards against disease, which have been proven by scientific investigation to be valuable and not harmful in themselves, for example, vaccination against smallpox and diphtheria toxin-antitoxin, should be required by law. Many diseases, if not fatal, leave such bad after-effects that no parent should be allowed to force his child to run the gamut of these diseases. A relentless campaign of education should be waged in the schools for personal cleanliness and proper sanitary precautions.

Finally, the child has a right to a good home. No country can afford the human wastage which is the inevitable result of broken homes. Divorces should very rarely be granted, especially to parents of young children.

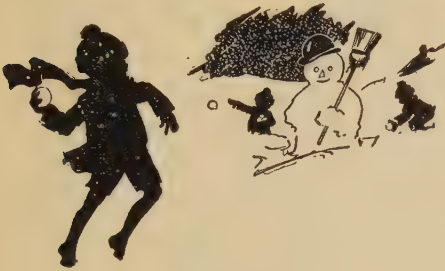
For the mental development of the child we would urge that special provision be made in the schools for the intellectually superior child. The intelligence tests developed by Binet, Terman and others, give dependable measurements of mental endowment. If a child is mentally superior to the average child of his age, it is a serious mistake to keep him in lock-step with those who are his mental inferiors. Mentally superior children tend to be superior in all respects. This rule, however, does not hold for drawing and music, since persons, otherwise dull, frequently excel in these studies owing to a fortunate combination of a number of specialized abilities.

On the other hand, special provision should also be made for the intellectually inferior children. People do not like to be branded as intellectually inferior, but objections can soon be overcome if it is shown that the child is making better progress in his studies and is likely to improve his economic status as a result of the special treatment.

Arnold Gesell, professor of child hygiene in the Yale Graduate School, says, "The three R's are of very secondary importance in the educational treatment of the mentally deficient pupil. All academic work such as drawing, handicraft, modelling, weaving, sewing, basketry, woodwork and dancing, plays, games and physical education have a certain strengthening effect because they increase the morale and the personality sense of the mentally deficient pupil." After leaving school some social agency should place the youth in a suitable vocation in which he will be happy, contented and economically independent. Otherwise he becomes a vocational problem and may become a social problem.

A certain amount may be accomplished by direct moral instruction in the schools, but this is fraught with certain dangers, since not every teacher is competent to teach such subjects. Moral instruction which consists of "Thou shalt not's," is apt to be a failure. Moral instruction should be positive rather than negative. Nearly every subject in the curriculum may be used to inculcate moral values. The teaching of science with its emphasis upon the search for truth tends to develop a love of truth and honesty and a hatred of sham and pretense. History, civics and geography, with their emphasis upon the essentials of a well-

ordered society, are full of moral values. High-grade literature which appeals to the innate chivalry and idealism of youth should be interpreted and loved—not dissected and memorized.



The normal desires of the young may be used to stimulate moral growth. For example, a boy may stop smoking when he realizes that it interferes with athletic achievement. Normal sex impulses may be used to develop the spirit of chivalry to which civilization owes so much. Similarly, hero worship may be used to teach courage, persistence and self-control.

But of incomparable value in developing both moral and spiritual values is the teaching of religion. The present religious instruction of American youth is entirely inadequate. The instruction in Sabbath Schools and week-day Bible schools is ineffective and fails to reach a large proportion of the children of the country. There should be definite religious instruction in the schools. If this cannot be given in the public schools, so much the worse for the schools.

Finally, there is no power more potent than the influence of a good example. If you wish the youth of the land to mature into noble men and women, try to be a better man yourself. Unreservedly undertake the divine quest for the best.

EUGENE, OREGON.

Better Children For The Future

MRS. J. L. FRITZ

Historians warn us that civilizations of the past have fallen back into barbarism when the complexity of their life became too great for the intelligence and character of the people. Our civilization of today is by far the most complex of all the world has had. The burden of carrying and administering it becomes greater day by day. It has advanced in power, wealth and prosperity and with this advancement there seems to have come a decline in religious feeling, which is seen in the mental and moral trend of our day. The excitement and selfishness of a materialistic age, has made us indifferent to our duties to others. These conditions which threaten the welfare of society and stability of the nation, must be changed by earnest and unselfish effort.

In a few years the present generation which is now bearing the burden of civilization, will be gone and the children of today will be the leaders of tomorrow. For the sake of these citizens, the education of our youth must be such that when they attain manhood and womanhood, they will have better physique, personalities of greater stability and greater capacity, citizens with higher spiritual and moral standards than the present generation.

To every adult of this generation, then, there comes this challenge: "Are you helping to prepare the finest gift you can leave behind you, children which

are better than their parents, ready to meet their private and public responsibilities bravely and intelligently, trained to achieve nobly and quick to give themselves unselfishly. Our problem is to provide right conditions, furnish inspiration and train them for this development. Our efforts from infancy to manhood, must be on higher grounds of spiritual and moral values. Co-operation of parents, schools, churches and the State is necessary for its achievement.

The home is the foundation of all. It is the one great factor which must be strengthened. The parent must put into the home the essential elements in the development of better children.

It is an old and trite saying that we are creatures of habit, or in other words we are created by habit. We must cultivate then, habits which will develop health and happiness. In most cases it is quite as easy to form good habits as bad ones, if we begin early; but we must be regular, firm and always consistent. The early habits of children relate primarily to things physical; sleep, food, exercise, the use of fresh air and sunshine. Children who are well-trained in these respects, are usually easy to train in other things.

The first and most fundamental of all habits and one which pertains particularly to the physical well being of the infant as well as the adult, is regularity. A babe should be fed, bathed and put to bed at the same time each day. There is nothing so bad for a child's health, especially his nervous system, as having no fixed routine. His health demands it.

The second law of the nursery is tranquility. Our children should have as peaceful and quiet a start in life as possible, allowing them sixteen to twenty hours of sleep daily, which they require. Contrast this environment with that of an acquaintance of mine, who has a boy of three years who from the time he was born has gone everywhere with his parents, shopping, visiting and traveling. He is the center of attraction, but as a result he is becoming an extremely nervous child. We Americans suffer physically and spiritually from our atmosphere of crowds and haste. Too often the health and diet of a child is very carefully supervised for the first two or three years, then vigilance ceases. The child is given the same food as the adult members of the family and his regular habits of sleep and rest are dispensed with; but great care should be taken in this period sometimes called the pre-school period, if a good foundation is to be laid for the coming years. But children need not only to be cared for physically, but their mental natures must be developed. At what age then, should this education begin? If we realize that education is learning how to live, it is evident that it must begin not at the school house door, but at the cradle.

The first step in learning how to live, is to become acquainted with the tools, our senses and the outer world, the materials upon which they work. From birth to six or seven years of age, is the period for our child's sense training, his sight, hearing, smell, taste and touch. During these years, very little formal instruction should be given. Freedom of activity should be the watch word, the child having free access to all play material with proper supervision for constructive play in the development of the senses, for through them he learns observa-



tion, concentration, imagination and interest, which make work a pleasure and life a joy.

The sense of hearing is the first to be developed. Therefore, sound training should begin early in the child's life. He should hear good music every day. Selections from the great poets appeal to very young children and almost without exception Bible stories fascinate them. It is just as easy for the small child to learn these, as to commit to memory a lot of silly rhymes which contribute nothing to the moral or intellectual life in later years. A child should early be taught to observe highly colored pictures of art, making these pictures represent an interesting story and taking the place of the Sunday comic supplement which is a destructive force to the child's appreciation of real art, good English and right moral perceptions.

Through illustrated stories, children should be taught early in life to enjoy good literature. They need fact stories as well as make believe stories, and we have now splendid books of history written for young children about small heroes and heroines who lived in real places and did worth while things. Here again there is nothing better for teaching children to appreciate good literature than Bible stories. However, there is a place for stories purely imaginary and the child who does not have this kind of reading early in youth grows too often into one who sees no joy or beauty in Peter Pan and never chuckles over Alice in Wonderland. We need people with imagination, with vision, with power to create in their minds, that they may dream dreams of better things for the world.

Great care should be taken to guard children from the destructive idea of fear. Who has not heard thoughtless parents try to gain obedience through fear of the bad man with horns, the bug-a-boo or the burglar. Little do they realize that these fears may grow and develop until they become a lasting influence, not only on the life of the child, but the adult as well. Fear is hindering the success of many today; fear of failure, fear of criticism, fear of sickness, superstitious fears, fears of one disaster or another, yes, even fear of people. In many instances the seeds of these fears were planted in the plastic mind of childhood.

But the most important question regarding our children, is how we shall meet their religious needs. We cannot make religion a reality to them, unless it is first a reality to us. We cannot lead thoughtless, selfish, pleasure-loving lies, and make the nobler life seem desirable to them. Therefore, the first step in giving our children a truly reverent, religious spirit, is to make sure that we have that spirit ourselves. The child catches the religious spirit from those around them, seeing God as a real and living influence in their lives.

To reverence should be added the idea of service and co-operation in the home. From earliest infancy, the most important training to be given a child

is that of occupation, the secret of happiness. The old maxim, "Satan finds some mischief for idle hands to do," is still true.

As the home is the center of the life of the child, so are the parents the foundation builders of character for the next generation. Love of truth, unselfishness, courage, sympathy and obedience, must be implanted in the mind of the child just as a taste for music or art is.

Self-respect is the foundation of all true manliness and womanliness. Many parents destroy this by repeatedly telling a child of his mistakes and misdeeds, especially in the presence of strangers. When a child is constantly told that he is bad, or lazy, or selfish, he is very apt to live up to his reputation, while if there is kept constantly before him the knowledge that he is expected to do right and so keeping him up to his best, the child will acquire noble habits in youth which will cling to him through life.

But it is always wise in planning any reform, to begin at the bottom not the top. If, by conscientious effort, we make the first six years of the child's life count to the full, developing him physically, mentally, spiritually and morally, we, as parents will have begun our duty in training citizens greater than we are, to carry on the work of the nation and make America a fitter place in which to live.

The Value Of The Sabbath To Our Young People

R. H. MARTIN

The most difficult problems we have to grapple with today are those that have to do with our youth. Much is being said and written about the revolt of youth against moral standards, long accepted and generally regarded as firmly established.

Without accepting the extreme view that the youth of today are going to the bad, we can safely say that they are subjected to more numerous and subtle temptations than were the youth of a generation ago, and it is not to be wondered at that many of them succumb to these temptations.

If they are slipping the fault is not theirs. The fault lies with those of us who are older and with society in general.

On account of the inexperience of youth, and their lack of well-established character and habits, society is under greater obligation to shield them from temptation than it is to shield adults. The added temptations to which the youth of our generation are subjected demand that we throw around them increased safeguards to shield them from these temptations. But instead of doing this, we have lessened these safeguards.

Many things will aid in solving these problems. One thing only will solve it—proper and adequate moral and religious training: teaching our young people Christian ideals of life and Christian standards of conduct, and furnishing them with the strongest motives, that is the religious motives, to hold fast to these ideals and standards amidst life's temptations. To get this moral and religious

training to all our young people as far as possible and to get it to them adequately, is the crux of the matter in solving the youth problems of today.

Here is an institution God has given to mankind which in the estimation of the Divine ranks with the family, the Church and the State as an agency in ministering to the welfare of mankind. Of the two great ends it is designed to serve, worship (in its broadest meaning which includes moral and religious training) is the greater. One of the purposes in enjoining rest from secular toil on this day, is to afford the fullest opportunity for using the day religiously. One-seventh of all time set apart for distinctly moral and spiritual ends in God's plan for the race, what a tremendous fact this is! One day out of every seven consecrated to the great purpose of bringing men face to face with God, teaching them their relationship and accountability to Him, and those standards of life they are to live by if they are to please God and attain to happiness and success, what could be of greater value to the youth of today than for them to so regard and use this day?

As a means to this end proper Sabbath laws are of great value. True, they are largely negative in character. They do not require anyone to worship or to perform any positive moral or religious duty. But they do forbid secular labor and business, and secular amusements of a public character, thus pre-empting the day for spiritual uses.

There are four ways in which these laws aid in securing the proper use of the Sabbath by our young people, and thereby aid in solving the youth problems of today.

1. By these laws, society, through its agency of government, recognizes and evaluates this institution.

The activities in which the great body of the people are engaged in the other six days of the week, their labor and their business and their amusements, the activities which they are to be commended for engaging in these six days, under the Sabbath law are to cease on the Sabbath. The government says they must cease. Society, the whole people, speaking through government, says they must cease. Why? Because society regards the ends for which the day was established, rest and the worship of Almighty God, the education and development of the moral and spiritual side of man's life, important enough to justify the compulsory suspension of the activities that fill up the other six days of the week. The whole people, the State, through the Sabbath laws, recognizes this institution, places the stamp of approval upon it and proclaims the end it serves of the highest value.

2. These laws keep out of the Sabbath that which would make it impossible to use the day for the ends it was designed to serve.

Those employed in secular toil cannot observe the day religiously. By prohibiting secular labor on the Sabbath, these laws safeguard the people in that freedom from toil which is a condition of the religious observance of the day. True, most of the young people are not engaged in gainful labor and so do not need this protection, but some of them are. From another angle these laws benefit our youth. They release from secular labor on the Lord's Day many a father giving him an opportunity to spend the day at home with his children

and attend with them the services of God's house, thus aiding him in meeting his responsibility in the training of his children.

In the City of New York the shoe repairers and shiners and hat cleaners number 50,000. They are mostly foreigners. Until recently they have kept open their places of business long hours, seven days a week, anywhere from 65 to 120 hours per week. Recently a law was enacted to close these shops on the Sabbath. Within a few weeks, I saw the officers of these trades after they had come from a conference with the Commissioner of Police, New York, in which they plead with him to enforce the law that they might have a chance to get acquainted with their children. "We want to be good citizens, and make good citizens of our children, but how can we in the conditions under which we have been living?"

3. These laws keep out of the Sabbath Day those counted attractions which draw young people away from the religious observance of the day.

It is not secular labor and business so much, as secular amusements which keep young people from the religious observance of the Sabbath.

Naturally young people have always been deeply interested in sports and amusements. They seem to have a craze for them today. To bring baseball, football, dancing, park amusements, movies and theatricals into the Lord's Day to compete with the Bible School, Christian Endeavor and church service for the patronage of our young people, is to put them up against a tremendous temptation to choose that which affords excitement and a good time as over against that which ministers to the spiritual side of their lives, builds character and gives them strength to grapple with their temptations. Any sensible person knows what the results will be. Every person conversant with the situation throughout America knows what they have been. Multitudes of our young people are deserting the church services, and devoting the Lord's Day to recreation and amusements.

The fault is not theirs. What right has society to subject its wards to this temptation? What do the young people of today need to develop into noble manhood and womanhood, and to make them become good citizens? Not more jazz, not more movies and dancing, not more athletics, but more of God, more of the spiritual, more moral and religious training.

4. These laws keep out of the Sabbath that which breaks down in the minds of our young people the minds of the sacred character of the day.

In the thought and plan of God for our young people, the Sabbath is a holy day. The Sabbath law, which keeps secular labor, business and secular amusements out of the day, proclaims this fact. The very quietness and stillness of the day from which the noise and din of other days have been excluded, is a suggestion of God and the spiritual.

Among the rights which the Supreme Court of Pennsylvania declared the Sabbath law of the State secured, it included the following: "The right to rear a family with a becoming regard for the institutions of Christianity, and without compelling them to witness hourly infractions of one of its fundamental laws."

Those who labor for the enactment, maintenance and enforcement of proper Sabbath laws, are laboring in the interests of our youth.

EDITORIAL

Children's Day

Children's Day has become quite generally the outstanding feature of Protestant church life in America. It shares with commencement in the interest of the majority of our homes. We can do no better than devote our June issue to the interests of the children. This, we have endeavored to do as far as space permits. But junior citizens have as many rights, needs and interests as do adult citizens and far more undeveloped potentialities. Hence the impossibility of making the subject exhaustive. If we can induce our readers more and more to respect the rights of children, consider their interests and devote more of themselves and their wealth to the needs of the children, we shall be content. Better children, is the only hope of stability, not to mention progress, for America.

Majority Obligations

Recently, the news-papers blared the fact that the Philadelphia Bar Association had passed a resolution condemning the Eighteenth Amendment and the Volstead Act, as causing disrespect for the Constitution. It proved but a "rump" action. Out of a membership of 1,200, there were present only 90 and the vote stood 59 to 31 for this resolution. But the stigma of moral reactionism and stupid folly has been fastened upon this dignified body, by the action of this small fraction of it. That it will have any effect upon the resolution of the American majority which is back of prohibition today, nobody with a knowledge of the United States believes. There are too many able lawyers in America on the other side of the question for that. But one would think for the sake of their own reputation for legal knowledge and comprehension of things American, the members of this club would want to purge the name of their Association from this stain upon it. As it is, they carry the responsibility of this misrepresentation by a minority. Whether it be potent or futile, makes no difference, the falsehood has gone out over their name.

One of the weaknesses of American life is indifference to corporate responsibility. This failing is found in churches, business corporations, social orders and charitable societies. Most of what goes wrong with them is the work of wrong-headed minorities, which would be impossible if all insisted upon their rights being respected, and fulfilled their obligations to the organization of which they are members. The same is true generally of politics.

The privileges of organization can never safely be detached from its responsibilities. The two are welded together, but the average joiner never seems to have grasped that fact. Hence, this power of cliques to rule and often disgrace, worthy and useful organizations.

Protective Education

Every lover of child life is confronted with two problems: first how to protect the tender life of childhood from the aggressive and insidious evils of the world and second how to teach them to protect themselves. Both are equally necessary in order to develop the highest type of manhood and womanhood.

The exploiters of humanity clamor that protective education is all sufficient and all that should be employed. On the other hand a shallow science of life assumes that the protection of a corrected environment is sufficient and dependable for this task. Our position is that both are essential. Just now we are concerned with the education that will protect the children by developing a protective resistance within them. Tomatoes suffer from a black blight. Nothing seems to be able to overcome it. Some varieties are immune. They simply resist it. The gardener develops those varieties. Today we are interested in those self resistant qualities in human nature that can survive the evils of the world.

The first essential of such a resistant type of humanity is idealism. The vision to see what is good and true and beautiful, to appreciate and love it and believe in it. The spirit that is moulded by what ought to be, rather than by what is. We grant that in the final analysis nothing but the new life in Christ Jesus, the regenerating power of the Holy Spirit will impart that idealism in a degree that it becomes the unfailing source of resistance to the evils of this life. But man's education can either quench the Spirit and resist His work or can be the most effective co-worker with Him.

The teaching of these ideals as the best and the possible, is the first human step in their creation. To present to the child's mind the noblest and finest examples of what is right and good and beautiful; of what is real power in both action and repose and what is the true balance between trust and self confidence, is equally essential. The mere possession of these ideas by the mind goes far toward making the soul immune to evil.

But the cultivation of a taste for these things is as important as merely imparting them. Taste is cultivated as habits are by repetition of experience with them. Cultivating the taste of a child for any particular food is a good illustration. They may say "I don't like it" and there is no arguing with taste. But if encouraged to experiment they usually come to enjoy what is wholesome. So it will be with the ideas of Christian idealism in everything; surround them with these ideals and they will come to love them as they do good music, when shut up to it during the formative years of life. Then they hate jazz. So children taught the ideas and ideals of Christianity both by precept and example come to have a taste for them that makes the sordid and the mean hateful to them. That protective hatred is the thing to be sought for in all education, not ostentatiously but by the developing of the love for the good the true and the beautiful.

The third thing in a protective education is the cultivation of the crusading spirit inherent in childhood. Simple direction into safe channels is all that is usually necessary. Just here comes the finest and most vital distinction, the neglect or the observance of which will make or mar the character. It will either

develop this protective element or it will pervert it and make it the most vulnerable element in the character. They must be taught to hate wrong, the evil, the ugly in character and at the same time have such respect for humanity and its possibilities that in a Christian sense they will love the wrong doer. This seems to be an impossibility to many. But that impossibility grows out of a wrong conception of love. The English language is weak, in that the term love is used in a dual sense. Sometimes it is used to express complacency and sometimes good will. In the sense of complacency it is impossible, but in the sense of good will it is altogether possible. In this sense it is simply the love of Christ translated into human relations. Starting with that conception protective education will develop that hatred and crusading destructive spirit as directed toward evil conditions and actions and practice and habits, while cultivating good will toward the souls of men cursed by them. Then they will see in this destructive work one of the largest elements of doing good. This antagonism toward evil, this intolerance toward the mean and the ugly is one of the strongest self protective elements of character.

It is easy to destroy this spirit in a child by keeping him in an atmosphere of cynical pessimism or by teaching him the world's ideal of the toleration of evil as the wrong doer's right in his personal freedom. Just as the crusading spirit may be developed into bigotry by failure in direction so it may be destroyed by putting it under this world ideal of toleration. But cheered as a virtue, directed as one of life's forces it becomes the creator of an inward resistance that goes far toward making a child safe in this world.

As a matter of practical education how this is to be done becomes a matter of vital import. Here we can but suggest some methods and means without discussing them. Keeping in mind these principles we believe that protective education requires that the material of education for a child should emphatically not be the world as it is. Rather let it be the world as it ought to be. This curriculum should include only generally accepted and established truth. Neither speculation nor doubtful facts should find any place. Ugliness and evil should be excluded. To the objection that such an education would be introducing the child into a fool's paradise we answer that it will be sufficient to introduce the child gradually into the world as it is when you have developed the protective elements in its nature that will enable it to resist the destructive forces of life. This is the way animal instinct directs all parents in the animal world and this is the way experience and Christianity teach us to educate our children. Only aggressive evil clamors that it is dangerous to art and science and freedom so to protect children and these are scarcely safe guides in education. "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." If that is the philosophy of self protection for our continuing education it should also be a sound philosophy for the education of our children.

The Rights Of The Child

One of the chief indoor sports of Americans is claiming and defending their rights. If every citizen was as keen for his duties as for his rights, the horizon of life would soon disclose the dawning of the millenium. But there is one class of our citizens, who can neither assert, nor defend their rights. This is the children. Strange as it may seem, it evidently does not occur to many people that they have citizen rights, but they do have and all that any other citizen possesses. They may not have as many privileges as adult citizens, but rights they do have and perhaps more than adults. It will be a happy day when the adult citizen thinks through all social problems in the light of the rights of children, as Germany recently did in adopting a law to protect youth against trashy and smutty literature. The purpose of this article is simply to enumerate some of these rights.

First of all, every child has a right to be well-born. By that we mean born free from the handicaps imposed by alcoholism, vice, preventable disease and parental folly. That right is respected when we give as much attention to the birth condition of children as we do to thoroughbred live-stock and not until then.

Then the child has the right to be well fed, housed and cared for. Under-privileged children, is a mis-nomer. When they lack these things they are not deprived of privileges, but of rights. If the parents cannot give them what is their right, society as a whole through its organization should do so.

The child has a right to his or her childhood freedom. A time when there is freedom from care and responsibility, a time to play and dream and just absorb the environment without conscious effort. It is a denial of right to place the burdens of life upon the shoulders of a little child.

Then every child has a right to room and time and opportunity to engage in play.

To imprison growing children within four walls, to drive them from the streets and commons and vacant lots, but furnish them no playgrounds or parks, is a denial of

natural rights which impairs the vigor of body and mind.

Every child has also the right to an adequate education. Such an education as will make him efficient in whatever sphere he is equipped by nature to live and labor and to enable him to correspond in the largest degree, with the whole world of possible contacts, in that sphere.

Again, every child has the right to protection against every inimical influence, or exploiter he encounters. Only a slacker or a fool goes into his garden and says, "the vegetables must take chances with the weeds and the insects. Let them struggle. It will make better cabbages and potatoes." Yet that is precisely what the exploiters of poisonous, pornographic literature, aphroditous art,



and suggestive moving pictures are clamoring for when they cry out against censorship. Can a little child protect itself any better than a cabbage? When the age of self-defense has been reached, the harm has been done. The life has been warped, or stunted. Every child has the right of protection through censorship from every exploiter of childhood, whether the approach is through pleasure or necessity.

Then, every child has a right to protection against overly severe discipline. Each citizen is guaranteed against the infliction of cruel or unusual punishment. That applies to school and parental, or institutional, as well as civil government. The Constitution is not always so applied, but always should be.

Again, a child has the right to choose his own form of self-expression, in labor and vocation within reasonable limits. Much talent has been lost to the service of mankind, by foolish parents forcing the piano on a mechanical mind, or a manual calling on an artistic or professional personality. If American democracy ever comes fully to its own, it will be when this right is even more fully respected than it is now, and controlled only by wise helpfulness and suggestion.

More even than adults, children have the right of complete civil and social forgiveness for mistakes and wrong doing. It is a crime against the government to bring to light the mistakes of youth in order to deal with well meaning adults who have failed in early life. It is doubly a crime against humanity.

But last of all, every juvenile citizen has a right to reasonable assistance in securing his start in life. Help which will enable them to become established, is not a charity but one of the rights of youth. This may be furnished by vocational training, by public employment agencies, and by the equivalent of the "Farm Loan" plans. Parents should never shirk responsibility in this, and society is only acting the part of wisdom in assuming a larger share of this responsibility. All that we are arguing here is, that this should be included in the Bill of Rights of American childhood.

The rights of childhood, become the duties and obligations of adult citizens and should be the especial care of organized government. It was heading backward, when reactionism defeated the Twentieth Amendment. This set-back was the work of unsocial exploiters, backward looking parents, and the thoughtless adult citizens who forgot the rights of juvenile American citizens. As these rights are guaranteed by conscientious fidelity on the part of adult citizens, both within and outside of government, American life will constantly improve.

WE have not studied the evidence upon which Saccho and Vanzetti were convicted, but if there is the tithe of a doubt as to the justice of this sentence, which is indicated by those who have made an investigation, we do know that it would be a judicial crime to forestall the efforts of these men and their friends to establish their innocence by executing them. Keep them in prison until the case is settled right. It is about as dangerous to convict a man of murder because he happens to be a radical, as it would be to convict him because he is a Christian, as they used to do in Rome centuries since.



Devotional Page



Jesus And The Children

Two distinct and illuminating passages in the gospels reveal the mind of the Master as to children, their claims upon their elders, their place in His regard, the superiority of their mental and spiritual attitude and their function in the life of the kingdom.

The first passage is in Matthëw's gospel, chapter 18, verses 1 to 7 and 10.

At the same time came the disciples unto Jesus, saying, Who is the greater in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall cause one of these little ones that believeth in me to stumble, it were better that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father who is in heaven.

Four ideas stand out in this passage. Childhood is the outstanding illustration of the humility, simplicity, trustfulness and open mindedness that all must have in order to enter the kingdom of heaven.

Whosoever receiveth, or protects and cares for a little child in His name, so deals with the Christ himself.

Whoever injures by deception, temptation, seduction, or neglect, any child, will so incur such wrath, that drowning would be a preferable fate.

Be careful not to count the person, safety, or welfare of any child, a negligible matter in your life or work. They are ever beneath the watchful eye of the Heavenly Father.

The second passage is in Mark 10:13-16 and reads as follows:

And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

The unique idea of this passage is, that Jesus was displeased with that mental attitude which regarded the interests of little children as secondary in importance to the ministry to adults. He at once gave their needs first consideration. From these teachings we should deduce the following principles for our guidance in the kingdom work.

First, give the interest, needs and welfare of children the place of first consideration in all plans and endeavors for building up His Kingdom on the earth.

No considerations of personal ambition, influence, or expediency, can ever justify any worker in thrusting them aside for adult ministries.

Whatever protects them from the evil of this world and allows them to grow up with unspoiled minds is a necessary service which Jesus counts as rendered to him. Defending the springs of knowledge from the polluting filth of the world, defeating the designs of all exploiters of childhood, erecting barriers against the pitfalls of self-indulgence, in short, clearing life's pathway of every hazard that it is possible to remove from it, is an essential element of Christian service.

Suffer them to come and be brought into personal relations with Him. There is a disposition on the part of some, to belittle child evangelism. Our judgment is that where one is injured by misguided, unwise effort in this direction, ten are injured by reversing the Master's perspective of work.

See Israel's gentle Shepherd stand
With all engaging charms;
Hark! how he calls the tender lambs,
And folds them in His arms.

"Permit them to approach," He cries,
"Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came."

We bring them, Lord, in thankful hands
And yield them up to Thee;
Joyful that we ourselves are Thine,
Thine let our offspring be.

O Thou who lovest us all, lift us above the folly of esteeming maturity more highly than childhood. May our thoughts ever center upon their possibilities, rather than upon their present powers. Teach us more of Thy spirit, when Thou saidst; Suffer the little children to come upto Me. We confess that Thy vision and perspective have not always controlled us. We have bestowed thought where there was power to command and have esteemed most highly, where there was the assertion of right. Forgive us for this and help us ever to regard the little children as the greatest interest of Thy kingdom.

The Commonwealth professes an interest in seeing that every boy and girl is developed into a good citizen. Should they not take greater and more active interest in seeing that they become good parents? Is it not time that the production of a family be looked on as at least as important to the nation as the distribution of groceries, and that the father be provided with at least as much help as is available to "Your Neighborhood Grocer?"—*Conservation of the Family.*



THE STORY



Unto The Third Generation

CHAPTER IX.

John A. Dougherty was an attorney and no sooner was Walter's back turned than he called a cab and drove to the Court House. Liberally tipping the clerk, he went back sixteen years in the records and found the name of Ailene Manton. His keen trained mind soon had the salient facts of the case. His attention was fixed upon the name Barclay. Yes, he remembered that young man connected with one of the banks. He went at once to a bank where he was well known and finding the official list of officers and employees for that year soon had the name of the bank in which Barclay had been employed. Walking into the office of the Vice-President he laid the business in hand before him as an old acquaintance.

"Well Johnny, old fellow, what's up your sleeve? I know that man and could possibly put my hand on him if I should see fit. A clean show down now or nothing doing."

"I just want a private interview with him and whether it is to his profit or otherwise, depends on him."

"That don't go with me. Unload or nothing doing."

There it stuck, until Dougherty told him just what he wanted. "In that case, I will have to call him," said he, pressing a button. Then to the attendant, "Ask Mr. Tracy if he can see me with a friend of mine on a matter of personal business, as soon as convenient." In a few moments the attendant returned and ushered them into the office of the second vice-president. A soldierly looking man with a kindly, calm face rose to greet them and the first vice-president said, "Ted, this is John Dougherty of Sacramento, and he is interested in Edward Barclay. When I learned the nature of his business there seemed nothing for me to do, except to bring him to you."

He bowed himself out and Edward Tracy without any apparent change of manner said, "Will you be seated, Mr. Dougherty?" Politician and man of the world as he was, Mr. Dougherty was just a little disconcerted at the imperturbable manner in which the object of his suspicion met him. In a moment, however, he was put at his ease by the matter of fact way in which Edward Tracy said, "I am interested in the affairs of that young man and shall be glad to discuss them with you. I am Edward Barclay."

"Are you then the father of Dorothy Manton?"

"Do you know her history?" countered his host.

"No, I do not and that is what I am trying to discover." "Why?" There was no getting beyond that one word, so he gave his reason. "In that case you are entitled to it," and briefly he gave him the facts.

John Dougherty took the next train to San Diego. What would his wife say? How would that story go in a political campaign. What would be the effects upon his grandchildren?

Two days later, when he drove to the Manton home to join his son and resume the drive home, there was a subtle change in his manner. Still cordial and polished, his words lacked the hearty spontaneity of his former call and he plead pressing business as a reason for an immediate return to Sacramento. On the way, he discussed his trip to San Diego, and talked of other topics of interest, but purposely avoided discussing the Manton's.

In their home in the presence of his wife and an older son, an invalid soldier, he said: "Walter, are you seriously thinking of marrying that young lady?" "You said it that time, Dad," he responded heartily, "just as soon as I am through college."

"Not with my consent," replied his father, "and I suspect the rest of the family will agree with me when I tell you what I dug out of the records of the Angels the other day." And he told his story with a brutal frankness of expression which he hoped would shock his son out of all thought of marriage.

"Old stuff, Dad, musty history. I've known all that since the war. You will have to pull something stronger than that to flag me."

His mother began to argue the question when the elder son asked, "Did you say Tracy? Would that be Colonel Tracy, of our division. I wonder? What sort of man is he?" The father described him. "Well," replied the sick man, "if this young woman has his blood in her veins, Walt is mighty lucky to get her. You folks need to refresh your memory. It was Captain Tracy who defended a bunch of us fellows in a shell hole when we were down at Bellieu. I remember he was promoted afterwards. There was not a braver, steadier, kinder or more just man toward his men in the service, and what you tell me only makes me think the more of him. This woman is his sister, you say? Heavens, what a mix-up. But it doesn't depress the stocks of this young woman in the matrimonial market. If ten years hence Walt has the nerve to stand up for her as he has today, it will be alright."

"It will be an addition or a subtraction for this family as soon as I am through school," said Walter, as he rose to leave the room, "and yet I heard you arguing for looser divorce laws in the legislature, two years ago, Dad, and it seems to me this whole thing goes back to the fool habit of letting a woman divorce her husband without him ever knowing it."

When he told Dorothy of the discussion in their home, she promptly offered to release him.

"This has gone far enough," she said. I will forego home and love and everything a woman wishes for, rather than pass it on to another generation. Unless it can be forgotten in your family and I can be accepted for what I am, our ways will have to separate, though I do love you Walt, and it will be hard."

"Nonsense," he replied, "this is a big world and neither you nor I are dependent upon worn out social conventions."

Gently, yet kindly, she took his ring from her hand and with one arm about his neck she printed a kiss upon his lips and sobbing, whispered, "Until we are through school, at least."

The following winter two men were seated before an open fire in the Dougherty home in Sacramento. One was Richard Dougherty, the invalid soldier, grown a little thinner, in the passing months, the other a stalwart, business like man, who talked easily and familiarly of many things to which Richard listened, with neither enthusiasm nor antipathy. They were nearly the same age, and evidently confidantes. Suddenly the older man burst out impulsively, "What was that Jen was giving me last night about Walter and some girl he is supposed to fancy? Rather a strange story. Do you know anything about it?"

"Not much, except that her father is Colonel Tracy and you know what I think of him."

"Have you met these women?"

"Yes, Walter and I dined with them twice last summer before they went back to college, and the result was the nearest approach I've ever made to cursing the shell which made marriage and a home forever impossible to me. I did not realize what I am missing in life until then. She is a wonderful woman. She seemed to know just what to say and do, and just how to say and do it. She ignored my deficiencies and just treated me as I wish mother would sometimes. Don't imagine, Uncle Jerry that I am complaining of mother, but she just doesn't seem to understand that what I need is companionship and not things. But I'm wandering. This woman is beautiful, but she does not seem old enough to be Dorothy Manton's mother. They are both musicians and talk charmingly about any subject that comes up, and I can't understand quite the attitude the folks have taken. Walt tells me that his plan is to keep quiet until after he graduates, then get a business position somewhere, marry Dorothy and let the folks adjust themselves as best they can."

"So far as finances are concerned, the youth can do as he pleases. You remember that last investment I made in oil lands for the family? I made specific purchases for each one, and Walter's has turned out to be the best of all. I have already asked him to come into the bank at Bakersfield and he has half way consented, so I imagine he can be independent about it. But to get away from business, are you going down to Los Angeles in the near future?"

"No, I think not. I'm getting too weak to travel for the fun of the thing, and this room is about the most comfortable place I have found lately. But why did you ask? Any reason why I should?"

"Not that I know of," answered Uncle Jerry, evasively. I was just wondering. But I promised Jen I would see you safely upstairs and in bed before I leave, and I shall have to be going before long."

To Be Continued

Never lose sight of the fact that lax citizenship is primarily responsible for lax officials.

FROM THE WORKERS

Program Of Work For The National Reform Association

Approved by the Board of Directors April 25, 1927

1. The holding, in the year 1929, of a great national conference to discuss and formulate a program of action in the great moral problems which now confront our nation and government in the light of the Christian principles of Civil Government.

2. The continuation of our work at Winona Lake, Indiana, for the summer of 1928.

3. The inauguration of a campaign to enlarge the membership of the association and place greater emphasis upon the membership idea than has been done formerly and to establish Memorial and Life Memberships.

In carrying forward this campaign, the efforts to secure members are not to be confined to appeals from our speakers in connection with the making of addresses, but to include solicitation in other ways. It is the thought of your committee that greater effort should be made to make the association of service to its members and to secure their cooperation morally as well as financially in carrying forward the work of the association.

4. The enlargement of the Field Force with the three-fold purpose:

1—Of reaching a greater number of people through pulpit and platform with the vital message of the association.

2—Increasing the number of those reached through our official organ, "The Christian Statesman."

3—Reducing the percentage of the overhead expense of the association.

5. That in addition to, and in connection with, our basic task of proclaiming the Christian principles of civil government, we give prominence, in our educational program, to the following specific reforms:

1—The Sabbath, with reference to meeting the attacks of those who are seeking its overthrow and of educating the people regarding the necessity and value of our Sabbath laws.

2—Marriage and Divorce, with special reference to meeting the flood of present-day propaganda to break down the foundation principles of family life.

3—The Bible in the Public Schools, with special reference to the education of people as to the right, not only to read the Bible, but also to teach its moral principles upon a non-sectarian religious basis in our public schools in order to prepare our youth for citizenship in the Republic.

4—Mormonism, with special reference to its dangers to our home life and to the Republic.

5—Prohibition and Law Enforcement, with special reference to meeting present-day attacks on the Eighteenth Amendment.

6—International Peace, with special reference to militarism, the outlawing of war, the establishing of international political machinery for the settlement of international difficulties by peaceable means, and the propagating of the principles of the Prince of Peace in their application to international problems.

6. That the following be included in our legislative program:

1—Efforts to secure the enactment of the Lankford Sunday Rest Bill to secure a Sabbath law for the District of Columbia, which was before the last Congress and is to be introduced into the next Congress when it convenes in December 1927; also to secure the maintenance and strengthening of our State Sabbath laws throughout the nation, and where deemed advisable to assist in the enforcement of our Sabbath laws.

2—The enactment of legislation on behalf of the Bible in the public schools in certain States, to be determined later.

3—The securing of an amendment to the Constitution of the United States to make possible the abolition of polygamy throughout the nation.

4—To aid in securing the enactment of better marriage and divorce laws, and especially of a Federal Uniform Marriage and Divorce Law.

5—To take steps looking to the introduction into Congress of The Christian Amendment.

Minnesota Supreme Court Admits Bible To Schools

W. S. FLEMING

On Friday, April 22, the Supreme Court of Minnesota reversed a rule of more than 30 years standing and said that there is in that state no constitutional provision excluding the Bible from the public schools of the state.

More than 30 years ago the attorney general of the state had ruled that the state constitution forbade the use of the Bible in the schools, and succeeding attorneys general had followed the ancient ruling, at least some of



them against their better judgment.

About three years ago, the ministerial association of the little city of Virginia asked the school board to put a copy of the Bible into every school room

and require that a portion be read every day by the teacher, stating in the request "that our nation was founded upon Christian principles; that the association had a firm conviction that this nation can prosper only when its citizenship is guided by the teachings of the Bible and that youth of the community will receive moral and spiritual help therefrom." The school board concurred in the request, furnished a copy of the King James version for every school room and required that it be read every day in every school room, without comment, with the proviso that any child might be excused upon request of parent or guardian. The superintendent made suitable selections from the Old Testament only, and the teachers read them every morning. A Jewish citizen objected and went to the court seeking an injunction to stop the practice. All courts ruled against him, with the result that now after 30 years of exclusion from the schools of the state, the school house door is opened by the highest court in the state and the Bible may enter.

While there are several things in the decision worthy of notice, yet both the objections by the appellant to the use of the Bible in the schools and the answer of the court follow the beaten track and give us little that is new, in this particular being very different from the recent decision in Colorado.

The appellant urged that religious exercises in the schools transforms the school house into a place of worship and thus compelled him to support a place of worship and that it amounts to a sectarian use of public funds. The court held that such construction of the constitution is "strained and narrow," and pointed to the fact of daily religious exercises in legislative halls and regular religious worship in army and navy and penal institutions and that no objector has had the "temerity to point to constitutional infringement therein." Counsel for appellant also argued at considerable length from the Illinois and Wisconsin court decisions involving the Bible in the schools, holding especially that Minnesota should follow the Wisconsin decision because the two states were united as territories. The court held in re the Illinois decision that it was inconsistent with other decisions of the same court and that the two Illinois judges who gave a dissenting opinion "came to the correct conclusion." Concerning the Wisconsin decision, the court held that different parts of this decision were inconsistent with each other. That Minnesota and Wisconsin were formerly one had no weight with the court.

Some high lights of the decision are worthy of mention. The law of Minnesota requires that "the teachers in all public schools shall give instruction in morals" and the court adds, "What more natural than turning to the Book for moral precepts which for ages has been regarded by the majority of the peoples of the most civilized nations as the fountain of moral teachings?" In support of this position, the court quotes with approval the decision of the U.S. supreme court in the Girard will case "Why may not the Bible, and especially the New Testament, without note or comment, be read and taught as a divine revelation in the college—its general precepts expounded, its evidence explained, and its glorious principles of morality inculcated. . . . Where can the purest principles of

morality be learned so clearly and so perfectly as from the New Testament? It may be truthfully asserted that no more exacting rules of obedience to constituted civil authority and of right living conducive to good will among men exist anywhere than those found in the New Testament of the Bible—rules to which neither Jew nor atheist can reasonably take exception?”

Counsel for appellant argued that this is not a Christian nation and cited as proof the ancient treaty with Tripoli. The court replied “We think it cannot be successfully controverted that this government was founded on the principles of Christianity,” and, in reference to the Tripolitan treaty said “No great weight should be given to the fugitive statement, found in a treaty of early times with a pirate nation, as an authority on constitutional law.”

Appellants as usual argued that use of the Bible in the schools is intolerant, and the court replied “intolerance . . . is not confined to the Christian or to the orthodox Jew, but it seems to grip the atheist and the disbeliever as intensely.” Then the writer of the opinion speaking personally said, “I think that instead of fostering the spirit of intolerance by a strained construction of the constitution so as to exclude from use by the public schools of any book proclaiming great moral precepts, it is more desirable that a liberal construction be adopted to the end that even in the public school the pupils perceive that in our principle of government which recognizes the religious element of man and guarantees protection to its free exercise and culture, and that divergent views of others concerning religion and worship should be tolerated and respected so long as there is no effort made to induce any pupil to adopt them.”

Justice Stone in concurring gave a personal word very worthy of quotation. He said in part, “All agree that there is an ignorance of conscience as objectionable and dangerous as ignorance of mind. It is therefore the function of education to develop conscience as well as mind. Youth particularly needs instruction of conscience as well as intellect. Liberty of conscience, whatever else it may mean, does not include license to remain wholly ignorant.” He also said, “It is my present impression that it is simply considerate and tactful rather than legally necessary, to permit children to absent themselves during the scripture reading,” and in this position agreed with the two Colorado judges who recently held it proper to require all children to attend the devotions. Justice Stone also said “The absence from the training of youth of any instruction in ethics and good morals is distinctly a practice ‘inconsistent with peace and safety.’ Any teacher who is not, along with his own branch of learning, constantly teaching the manner and wisdom of right personal conduct is so far falling short of both duty and opportunity of his job that he ought not to have it.”

It was a three to one decision, Justice Wilson dissenting. He held that the Bible in the schools violates the conscience of the Jew and the Catholic, and that trouble would result. But it was only his *ipse dixit*, backed by neither precedent, experience nor logic.

This is now the eighteenth state Supreme Court that has faced the question of the right of the Bible in the schools, sixteen of which have given the Book right of way therein, only two of which have placed a limit on it.

Last week I attended the meeting in Chicago of the Religious Education Association and had some lively experiences which I shall be glad to give for the C.S. a little later. This is the Association which all over the nation advocates release time week day religious education and has opposed anything by way of religion in the schools. I got my work in four times a total of about 15 minutes, gave them a lot of facts and an item into the findings encouraging the use of the Bible in the schools.

Mrs. Shepard's Letter



The new Mormon Temple called "the Temple Perfect," located at Mesa, Arizona, is almost completed. Architects say of it that it is the most painstakingly measured, the most scientifically constructed and the most perfectly coordinated mass of concrete masonry ever erected into a work of man. Heber J. Grant, the present Prophet (?) of the Church of Jesus Christ of Latter Day Saints, (Mormons), on visiting this Mesa Temple says it is built to withstand the ravages of time and the despoliations of nature and to be able to last for a thousand years, even as the "rock of Ages."

This is the ninth secret Temple built by the Mormons. The corner stone for the Mesa Temple was laid on April 25th, 1922 and workmen have been continuously building since that date. The dedication will

take place the coming fall. The outer parts are now open for inspection, by the ordinary sinner—but *not the Holy of Holies*. After the dedication, only the very elect of the Mormon Church, will be permitted to enter its sacred portals.

The lower floor, which at present is open to sight-seers is given over to the president's office, recorder's room, chapel, cloak rooms for temple workers, vault, kitchen and laundry. Here the visitor may see the beauty of architecture, but in no way may he glimpse the innermost secret sanctuary.

In the great Front Room, where the immersions for the living as well as the baptisms for the dead take place, may be seen the baptismal font of polished tile, resting upon the backs of twelve brazen oxen. Beyond, and up the great broad marble stairway, is seen the Creation Room, the Garden of Eden and the "World Room." Could any pagan country boast of Temples more misleading or more magnificent? In the Latter Day Saints Temples already built, there have been about 12,000,000 baptisms for the dead. The Mormon leaders say that these are only a beginning, and that the work will be continued in *hundreds of temples* yet to be *constructed throughout the world*.

There has recently been a change in leadership of the Eastern States Mis-

sions, with headquarters in Brooklyn, N.Y. B. H. Roberts has been released and Judge H. H. Rolapp of Ogden, Utah, has been appointed to fill the position.

Many readers will recall that B. H. Roberts was expelled from the United States House of Representatives, because he admitted that he was living with *three wives*. For five years, he has been in charge of all the Missionary work for the eastern states, from Maine to Maryland and has had his headquarters at Brooklyn, N.Y. Judge Rolapp was born in Denmark and has risen to a very high place in Utah politics. He was Justice of the Supreme Court, when Utah was a territory, and later was District Judge. Not only is he a politician, keen and clever, but he is very closely identified with the commercial growth of the Mormon church. He was president of the Amalgamated Sugar Co. and for a time served as President of the United States Sugar Association. What more fitting thing, than that the church should have so *wise a judge*, so *intriguing a politician*, and so clever a *business man* in the nation's greatest city. He can now post the church on the very latest, from New York City, in politics, finance and religion.

The ninety-seventh Annual conference of the church, opened a three days service on April 3rd in Salt Lake City. The Mormon papers claim there was no evidence of waning faith, or interest manifested, although many opposed to them had been broadcasting "a lack of growth and a waning of interest," in the old beliefs of the founders. One speaker said that either through malice or ignorance, there were still those who continued to attack the Mormon Church. He emphasized the fact that the tithes of the Church were greater last year than the preceding one, and that the audience this year was composed *mostly of men*. Why shouldn't it be *largely men*? It is a *man-made religion*—it was made by *Joseph Smith* and not by God. Everything in it is *for man* and *against woman*.

The statistical report lies before me as read by the Prophet, Heber J. Grant, telling of the disbursement of tithes for education, temples, charities and missions as being over \$4,000,000, and the increase in membership was over 41,000 including the children blessed, and that at present there are 3,400 missionaries in the field.

When we ponder on this report, we wonder *why* we can meet so many Christians who still believe that the Mormon Church is *dying*. It is about the *livest dead thing* that I know of today. Just so long as school-houses, country churches, halls, and private homes are turned over to the Mormons for use in their work, without any cost what-so-ever to the Church authorities, just that long will Mormonism grow and thrive.

Our work in Florida is completed and we are now taking up a campaign in Illinois and Indiana. Mrs. N. O. Pritchard, my faithful booker, has been recently called upon to mourn the loss of her dear father, Mr. Wm. Owen, of Randolph, Wisconsin. She has been spending a week with her mother before taking up her duties in the summer campaign. The sympathy of the National Reform Association and Mrs. Pritchard's many friends go out to her in her bereavement.

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

The Christian Statesman
Pittsburgh, Pa.

Dear Sir:

On page 27 of the April issue of your magazine, you have the following statement: **** "and all this together with other lines of propaganda has come at last to the branding of America as 'the most lawless nation in the world.' We resent this and we know that it is not true."

This opinion of yours does not seem to be in accordance with the facts as I have read them. I wish to direct your attention to some information that I have gathered on this subject.

There are 10 times as many murders in the United States per 100,000 of population as there are in Canada. In 1922 there were 267 murders in New York City, and in London there were 26; this is a ratio of 8.6 to 1 per unit of population. In 1921 there were 137 murders in Chicago, and in all England and Wales there were 63. The United States had 5 times as many murders in 1919 per unit of population, as there were in France. For years the average number of murders in Berlin, four-fifths the size of Chicago, was 25, or about one-eighth that of Chicago. Cleveland, one-tenth the size of London, had twice as many murders in 1918. Los Angeles, one-twentieth the size of London, had 10 more murders in 1917.

In New York City, Philadelphia, and Baltimore there were 1,958 assaults and highway robberies in 1919. In the whole Dominion of Canada in 1918 twenty highway robberies were reported. In England, for the statistical year 1920-21, there were 1,584 cases of housebreaking and burglary. In 1921 there were 2,660 burglaries reported in New York City. In 1919 there were only 29 highway robberies reported in Fance, and 92 accusations of all other robberies, or 121 in all. In the same year Chicago had 1,862 robberies, St. Louis, 1,089, and New York 1,428.

The figures show a rapid increase in crime in the United States. In 1922 the Committee on Law Enforcement of the American Bar Association said: "From all the data and opinions of experts which your committee has been able to gather, we beg leave to report that practically since 1890 there has been a continuous, a widening, a deepening tide of lawlessness in this country. *** The evidence before us shows that there has been since 1910 a steady and a terrible increase not only in homicides, but also in burglary and robbery."

The Committee of the American Bar Association reports further: "We find that the prison population of England has been steadily decreasing since 1876, the latter period marking about the time when the simplification of English criminal procedure laws began to be effective. In 1876 the daily average prison

population in local and convict prisons was 30,000 as compared with 16,000 in 1913-14 and 9,800 in 1920-21."

Judge William B. Swaney, chairman of the Law Enforcement Committee of the American Bar Association says: "It is estimated that 85,000 citizens have perished within the last decade by the pistol, poison, the knife or some other unlawful and deadly instrument. *** The only candid way to deal with the evidence as viewed by the Committee, is to *admit that the situation in the United States, as far as crimes of violence are concerned, is worse than in any other civilized country.*"

An editorial in Current Opinion under the heading, "Lawlessness the Shame of America" says: "Not China or Albania but the United States is the favorite hunting ground of brigands. America is the land of Laws and Lawlessness. **** lives and property are more insecure here than in any other civilized, and in most uncivilized countries."

Much more evidence of this nature could be given, but we believe that the foregoing is sufficient to show that America is in reality the most lawless among the civilized nations.

Yours truly,

S. R. DODDS.

Dear Friend:

I am glad indeed to receive your letter and the information it contains and just as glad to give you my reasons for the opinion in question.

As to the comparison between Canada and the cities of New York, Philadelphia and Baltimore, these cities have nearly as many people living in them as the whole Dominion and a much more undigested mass, which naturally ferments into crime.

As to the action of the Bar Association, that does not carry very far with me these days. It has been only about six weeks since the Philadelphia Bar Association came out in a statement that Prohibition has been a detriment to our country. In my judgment, both of these statements were based on very superficial examination of alleged facts. What statistics they had examined, I do not know, but what have come to me flatly contradict their statement. I have on my desk, it came today, a table of statistics from Buffalo, New York, which show that while that city has increased 85,000 in ten years, the total arrests for all crime, including traffic violations and prohibition cases, has decreased 3,336. Within the last two months, I have received the same sort of reports from both Chicago and New York, in spite of the nullification attitude of these cities.

Irving Fisher's Book, "Prohibition at its worst," bears out this general trend of a steadily decreasing crime ratio.

To compare either Canada or Great Britain with our country, is not conclusive evidence of a larger degree of criminality. They are far more settled in their social conditions than is our rapidly shifting and rapidly growing population. We have altogether too many crimes of violence, but to say we are the most criminal nation on earth, is to forget Russia, Mexico and perhaps several

more which might be mentioned and the statement is in my estimation a slander upon our country. The statistics of crime must be studied in the light of the following facts.

1 Many of the crimes of violence are committed by people who have "crashed the gates," are not citizens, have no right to be here and are only here temporarily. Many more are second generation immigrants, who have failed to become adjusted to, or to become a real part of, the American people.

2 Many of the crimes are committed by what are called "repeaters." One man may be responsible for four or five crimes while out on bail for successive offences. The responsibility for this rests largely upon the American Bar Association. They could reform our machinery of justice, if they would. But my argument is, that this fact considerably reduces the number of those who can be classed as criminals.

As to juvenile criminality, I have before me now studies which reveal that there has been a steady decrease in recent years, in all but three of the States, Louisiana, Kansas, and Ohio. In the case of Kansas, they have made advanced progress in this and are about stationery. The other two showed only slight increases.

All this has convinced me that this crime wave is a myth about due for the moth balls. I know things are not what they should be and it is vitally important to us as a nation, that we devote ourselves, by education and example—by improving our legal machinery, by electing better men to office and by suppressing our crime producers—to that task of making still greater improvements. But we gain nothing by exaggeration and unnecessarily defaming the American people. It will not eventually help to better conditions.

As to the editorial conclusions of Current Opinion, unless that editor can produce facts which overthrow these that I have cited, we feel under no obligation to yield our editorial opinion to his.

In the mean time I am sure that the exact truth will best serve the ends of good government and social welfare.

WITH THE CHECKS

Editor Christian Statesman.

Enclosed find money order for renewal of my subscription to *The Christian Statesman*. We think it fine, full of "meat" for those who read its columns. I would hardly know how to get along without it, as it deals with so many of the vital subjects of the day, along religious as well as material lines.

Dear Sirs:

Enclosed find check for subscription to the *Christian Statesman* for another year and a copy of the book by Dr. S. M. Ellis. May good success attend the vital work you are doing in leading Americans into obedience to Christ.

Editor Christian Statesman:

I have just finished reading the Easter issue of your magazine and it is a splendid edition. More power to you. Enclosed find subscription for 3 years.

Yours Truly,

The Christian Statesman.

Dear Sir: I do wish the article by Rev. W. S. Fleming—Ropes vs. Bibles, could be put in leaflet form. It surely "hits the nail on the head." Such a wealth of reading and information as you give us in that little magazine.

Dear Sirs: Kindly appropriate this small amount to the best advantage in connection with your work. Its importance is beyond comparison.

Gentlemen: Enclosed find my check for \$5 to apply on your work. This will be my annual contribution to your cause as long as I am alive and able to pay it.

Editor Christian Statesman.

Your vigorous and able championship of Christian principles and ideals, regardless of whether or not they are popular, is refreshing and encouraging, after wading through—or rather skimming over—the usual slush of the venal daily press and some of the popular magazines as well. With the exception of our Protestant-Christian Church papers, a few Masonic and other fraternal magazines, the Christian Statesman is the only journal of my acquaintance which consistently contends for the sacredness of marriage and the home; for a Christian observance of the Lord's Day; for the impartial enforcement of all laws under our Constitution; and against the encroachment of the Roman hierarchy in the affairs of our government. One of the greatest needs of our country is a clean, truthful and patriotic press.

With best wishes for the success of your splendid journal.

I am Sincerely,



Uncle Bertram's Garden Sass

Bake or boil snow and you get only water. Teach, preach or broadcast secularism and you get only atheism.

Apes remain apes though you clothe them in velvet. That is as true of cheap skates and toughs when elected to office, or placed on the police force.

To water a plant every day and give it sunshine only two hours once a week, would be as wise as to confine the religious teaching to two hours a week and expect moral and spiritual characters. The hours of sunshine determine the growth of the plant.

There is often compensation in calamities. The present flood is a crushing blow to the farmers of the Mississippi valley, but the land will be more productive for years to come because of the inundation, as the Nile has been for thousands of years. So does defeat sometimes advance reforms.

Our Exchanges



IT is not a question whether my son or daughter is as good as I was when I was a young man, or whether they are as good as their grandfather when he was a young man. The question is, Have they enough of Christian idealism and Christian motive power to cope successfully with the situations that confront them in this day?—*Herald of Gospel Liberty.*

THE spirit of obedience, is the material of character, and character is capital, while scholarship is only an implement to be put at service of capital. Civilization commenced with the enunciation of the Decalogue, and commenced to decline with its violation. Liberty is nothing other than perfect obedience to perfect law.—*Charles H. Parkhurst in N. Y. Times.*

RELIGION should not become fixed in the mind of the child only in connection with Sunday, separated from his daily life. If education means the formation and development of character, how short-sighted the policy that regards art, science, literature and morality as the chief factors in education, and allows religious training to take place only on the Sabbath.

—*The Free Methodist.*

SOME wild animals are known to kill their own progeny. This practice usually shocks the civilized mind as unnatural and an extreme evidence of the brute. Yet the same civilized minds apparently view with calmness the growing tendency on the part of self-governing groups and nations to attack and seek the destruction of their own creatures. Particularly is this true in the United States, where a man is no sooner placed in an official position than he is subjected to every device which the ingenuity of fertile and oftentimes unprincipled brains can invent to bring him into disrepute and destroy the value of his service.

—*Modern Woodman.*

MEN must realize that their married life needs and should have at least as much attention as their business life. They must especially (a) allow more time for loving—it takes time; and (b) be ready to devote more time to their children. The man who thinks the greatest thing he can do for his family is to make a million dollars, has a wrong set of values. Even more mistaken is the man whose mind is set solely on attaining power or distinction. History is full of the remarks of men, who at the close of life spent in pursuit of fame, have bitterly described the futility and disillusionment of it all, agreeing with The Preacher that all is vanity. But I do not remember ever reading of a father

who, after successfully bringing up a worthy family, expressed regret over a misspent life.—*Conservation of the Family*.

TO raise a family of virile sons and gentle daughters is an achievement that calls for more character, and has perhaps a more substantial result, than painting neo-impressionist pictures or composing modern music or writing essays on the modern woman.—*Will Durant*.

BUT our nation is a Christian nation and is so declared and recognized by the Supreme Court of the United States. So, while organically church and state are to be forever separate, nevertheless in life and principal our politics and the Christian religion are necessarily and eternally inseparable.

—*Evangelical Messenger*.

WE further and finally observe that if Governor Smith will covenant to reduce the claims of the hierarchy on national and civic government to what he sets up as its rightful prerogatives, one ought to consider his election as a neighborly duty to Mexico, Spain and Poland, Czechoslovakia, et. al., as well as insurance of permanent separation of Church and State here in America.

—*Lutheran*.

WHAT the native wants, we make bold to say, is not an abstract equality with the European, but to be treated not as a "freak" or a "dangerous animal to be soothed," but as a human being made in God's image like ourselves. To treat him otherwise is to violate one of the basal laws of human life and society, and inevitably to suffer for it. "He treated me as a man," said Frederick Douglas of Abraham Lincoln.—*South African Outlook*.

THE smug satisfaction of the eastern women's separate colleges with their own obsolete point of view, is particularly a stumbling block because so many young girls look to this group for leadership and inspiration. Bryn Mawr offers girls four courses in Sanskrit, but none in mothercraft. Mount Holyoke offers eight in astronomy, but none in mothercraft. Vassar offers 18 in Greek, but none in mothercraft.—*Conservation of the Family*.

A RELIGION which is based upon the assumption that the universe itself is grounded in love and that love can be made effective in all relations of life must either be held by a small minority which has separated itself from the brutalities of life which outrage its faith or it must become the dynamic of a whole civilization. If it adopts some kind of strategy of compromise between these two it will ultimately work its own undoing.

Perhaps it might be said that this is true not only of a religion which is committed to a way of love but it is true of a religion of mere decency and honesty. Either we must bring more human relations under the dominion of conscience or we will not be able to maintain morality in those relations which are now fairly moral.—*The World Tomorrow*.



THE HANDBOOK OF THE CHURCHES. Benjamin S. Winchester. Published by J. E. Stohlmann, 190 Park Row, N. Y. Cloth, 426 pages.

For those who desire information as to the organization of the churches and allied social organizations this book will be of great value. It contains a brief account of all the National and International gatherings of the last few years, a directory of all the churches and social and reform organizations and a condensation of the statistics of the churches and religious organization, compiled from various angles. Of course it is impossible that a work covering such a wide field as this should be up to the minute in this kaleidoscopic field of life. Men and conditions change too rapidly. But it is perhaps as up to date as it is possible to make it. This means substantially accurate. That it is put out primarily in the interests of The Federal Council of Churches of Christ in America is evident from the fact that 56 pages are devoted to a directory of the personnel of this organization. One would gather this if less space had been devoted to it from the inevitable slant of its expressions when it stigmatizes the Continuing Presbyterians of Canada as "the sad spectacle" and lauds the middle of the road element in all the churches for their endeavors to hold Modernists and Fundamentalists together in every organization.

NOT GUILTY, THE WORLD VS. THE JEW. L. W. Goldberg. Paper, pages 40.

THE CRUCIFIED JEW. Max Hunterberg. Cloth, pages 107. Both by The Bloch Publishing Co., New York.

Both of these books cover the same ground of idea but in a different manner. The second and larger is the more ably written. It is evidently part of the attempt of the American Hebrews to approximate a better understanding with American Christians. Both are valuable as revealing the Jewish point of view. With this desirable end we are in profoundest sympathy. The argument of the latter book may be summed up in these words "Ask a school boy who shot Abraham Lincoln and it will never occur to him to say 'The Americans.'" But ask this same schoolboy who killed Jesus and his immediate positive answer will be "The Jews." Against this view these authors contend, and we believe justly. Mr. Hunterberg's contention is that it was a usurping, Sadducean High Priest and his clique in conspiracy or collusion with the Roman Governor. That the Jewish people as such regretted it. His higher criticism of the Gospels is crude

and partial as well as imperfect. His flat denial of the accuracy of their statements is neither new, convincing, or calculated to pave the way to better understanding with intelligent Christians. This part of the book is to be regretted. Under the Committee of Nine we sincerely hope there will come a Hebrew literature written by men who not only desire reapproachment with Christianity, but who comprehend more fully the Christian point of view and the solid character of Christian evidences as they sustain the authenticity and integrity, the accuracy and substantial harmony of the Gospels. Neither concede anything in the fundamental divisive question as to His essential deity. It is essential in our judgment that this be first conceded. Until it is Paul's dramatic question "What fellowship hath a believer with an unbeliever" will inevitably keep the races apart.

PUNGENT PARAGRAPHS. By Leewin B. Williams & Son, Washington, D. C. Cloth, pages 309. Price \$3.00.

Eight hundred usable stories, clean and wholesome, are here presented for the use of speakers and literateurs. Some of them are new, some are old, but they are the kind of which people do not tire, if used with skill.

CONSERVATION OF THE FAMILY. By Paul Popenoe. The Williams & Wilkins Co., Baltimore, Md. Cloth, pages 266. Price \$3.00.

Constructive, scientific in spirit and approach, readable and practically helpful, this book deals with the ways and means of opposing those forces which are disorganizing the home, and of producing better homes and better children. While dealing with the problem from the view point of biology, it in almost every particular arrives at the same conclusions as present day Christian ethics. In truth this book is an illustration of the fact that between Christianity intelligently interpreted and applied on the one hand and true science on the other, there is not and never has been any serious conflict.

Part I is a review of some well-known facts concerning what the family ought to be; or, to use the language of biology, it is an examination of conditions which exist when the institution is adapted most effectively to human nature and to the progress of evolution.

Part II goes on to consider some of the obstacles to the normal functioning of the family—particularly those that are more or less biological in character.

Part III takes up in a more general way the question of how society can make the family what it ought to be.

Every social worker lay or clerical, will find this book full of sane, usable ideas. It will be an inspiration to scientific research in social matters, and is also a book which will bear a second reading and frequent consultation in doing social work.

THE most that can be said for Governor Smith's statement, therefore, is that it places him in direct conflict with the official position of his Church; and that this is an unsatisfactory condition in which to leave the matter.

—*Editorial in Living Church, April 23d.*



RADIO REACTIONS

Abe Martin broadcasting in the Pittsburgh Gazette Times.

"There's a book I want to read," said Mrs. Tilford Moots, speaking of a best seller, "but I aint got no place to hide it."

Another indication that it is morbid maturity rather than flaming youth that is breaking down present civilization.

Fred Lewis Pathe writing in the Pacific Christian Advocate.

"Elmer Gantry is no more a living man than Spark Plug is a horse."

But perhaps as near to a living reality as the warped, twisted missanthropic, atheistic mind of its creator could produce. He has done the best he could evidently.

Judge Raymond speaking from the bench, in granting Henry Ford a mistrial in the Sapiro damage suit.

"Justice has been crucified on the cross of unethical and depraved journalism."

These "go-getters" in journalism certainly pile up expenses and problems upon a long suffering public. If they want freedom, they had better soon learn to use it like free men.

Lynn Harold Hough, writing for the Pacific Christian Advocate.

"It is our genius in the practice of good will, and not a new edition of the goose step, which is to make us able to deal with the critical and baffling situations which will arise among the nations in the years which lie just ahead."

A new edition of the goose step is a good designation for the dangerous idea of forcing military training into Colleges

and High Schools. Its time to begin agitation for amendment or repeal of the "Defense Act."

The Atheists broadcasting through the Worlds Work for May.

"There is no single helpful thing that the church does that a body of Freethinkers cannot do."

Go to it Gentlemen. The Road is open. No one will stop you at that. But we have not yet heard of the Salvation Army disbanding.

Geo. J. Nathan, broadcasting in the Independent.

"If a fine piece of work sends 10,000 morons to perdition, it remains none the less a fine piece of work."

Can a thing which is destructive of human souls ever be called a fine piece of work, by those who measure all things by the standard of Christ? It may please satanic minded egoists, but it is not "fine". "It were better for him that a mill-stone were hanged about his neck and that he be cast into the midst of the sea."

Out of the "Pepper Box" of the Pittsburgh Gazette Times.

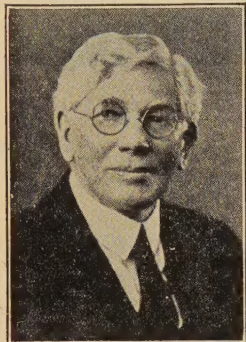
"Uneasy agnostics get most of their joy out of ridiculing contended Christians."

Ditto militant atheists. The only force that can drive out these pests however is discontented Christians. The kind that are so discontented that they are determined to live and work for better Christianity and better Christians.

Winona Lake Summer Work

The Ten-Thirty Devotional Hour under the care of
The National Reform Association

CIVIL GOVERNMENT AND THE WORD OF GOD



R. C. Wylie, D.D.
Professor of Systematic Theology in the Reformed Presbyterian Theological Seminary at Pittsburgh, Pa.

June 28 to 30

1. The Origin of the State.
2. The Nature of the State.
3. The Authority of the State.

CIVIL GOVERNMENT AS PRESENTED IN THE WORD OF GOD

The Rev. J. S. Martin, D.D.



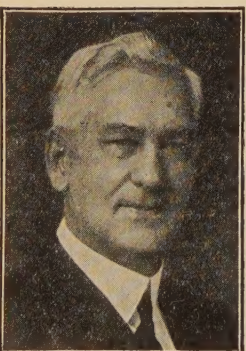
President of the National Reform Association

June 27 to July 2

1. The National Reform Association.
2. The obligation of obedience.
3. Its relation to the Kingdom of God.

THE FAMILY LIFE OF AMERICA

William Parsons, D.D.



Editor of the Christian Statesman

July 5 to 9

1. Its present state.
2. The disintegrating forces.
3. Its vital importance to American Democracy.
4. The salvaging of the family Methods and Means.
5. Whose task is it.

THE CHRISTIAN SABBATH

Renwick H. Martin, D.D.

Of the Presbyterian Board of Temperance.

July 11 to 16

1. Its Origin, nature and purpose.
2. Jesus and the Sabbath.
3. The Sabbath a civil and religious fact.
4. The American versus the Continental Sabbath.
5. Our Sabbath laws, good, bad and indifferent.
6. The real foes of the Sabbath and how to defeat them.



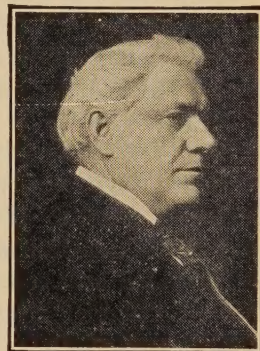
TEMPERANCE AND PROHIBITION

The Hon. Charles F. Swift, of Philadelphia

Field Secretary of the N. R. A.

July 18 to 23

1. The history of the movement.
2. Its moral and legal basis.
3. The importance of constitutional prohibition.
4. Why it should and must rest on a Christian basis.
5. Objections to it answered.
6. How to make it effective.



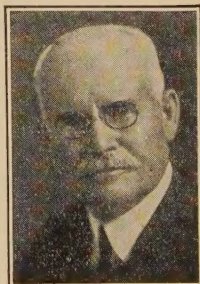
PUBLIC EDUCATION

W. S. Fleming, D. D., of Chicago

Field Secretary of the National Reform Ass'n

July 25 to 30

1. Its origin and purpose.
2. Its vital relations to civil life.
3. Its present day trend in America.
4. Why it should and must be Christian.
5. Objections to its Christian Character answered.
6. How to make it effectively Christian.



Upshaw — LaGuardia Debate

Pittsburghers will receive a treat upon the occasion of the meeting in Debate by Congressman, F. H. LaGuardia of New York and former Congressman, W. D. Upshaw, of Atlanta, Ga., at the Alvin Theatre, Saturday evening, June 4.

Congressman LaGuardia has for many years espoused the cause of Personal Liberty. He is as wet as the Pacific Ocean, while former Congressman Upshaw has taken the opposite view, being as dry as the Sahara Desert.

The subject of the Debate will be, "Resolved that the Eighteenth Amendment is beneficial, and should not be repealed or amended."

Affirmative will be taken by the Honorable, W. D. Upshaw, the Georgia Cyclone. The negative will be taken by Congressman, F. H. LaGuardia of New York.

Honorable Clyde Kelly, Congressman from Pittsburgh, will preside.

The affair is being held under the auspices of Delegates to Convention of the National Association of Letter Carriers at El Paso, Texas.

The Letter Carriers Band will provide the music for this occasion. The Band of forty pieces will accompany the delegates.

Tickets for Debate can be secured from Vogel Brothers Music Store. 110 Fifth Ave., Jenkins Arcade.

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W. S. FLEMING

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A strong presentation of the legal phases of this subject

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REV. S. M. ELLIS, D.D.

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These three books 90c; Cloth \$2.00

Order any of these by mail. We will bill them to you.

Christian Citizenship Conference and Fourth of July Patriotic Address

Under the Auspices of The National Reform Association

THE HONORABLE SIMEON D. FESS

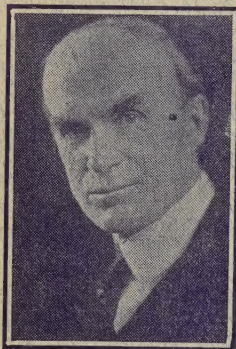
United States Senator
from Ohio

July 4

Senator Fess is justly ranked as one of the most powerful speakers on the American platform today.

Subject:

The Outlook for Law
Enforcement



MRS. LULU LOVELAND SHEPARD

Of Salt Lake City,
Utah

Lecturer, Author, and
Social Worker

Mrs. Shepard comes to Winona as an old friend always welcome and always enjoyed. No more popular and magnetic speaker appears from time to time on Winona programs. Her message is of vital importance to Christian Americans.

Subjects:

MORMONISM

- 1 Its subtle and dangerous teachings.
- 2 What women should know about it.
(for women only.)
- 3 How to combat it.



Citizenship Conference, August 1-4

THE HONORABLE L. B. DAY

Of Omaha, Nebraska

[Judge of the
District Court

For six years Judge Day has been assigned to the Juvenile Court and the Court of Domestic Relations of Douglas County, Neb. In this position he has handled more than four thousand domestic and juvenile cases.

Subjects:

Family Conservation
Mothers' Pensions
Delinquent Children



THE HONORABLE C. ELLIS MOORE

Of Cambridge, Ohio

Representative of the
Fifteenth District of Ohio

Mr. Moore has served four terms in Congress and has come to be recognized as one of the leaders in all moral and patriotic movements. As a speaker before Kiwanis clubs, religious and patriotic assemblies he is in great demand and always enjoyed.



THE REV. W. J. COLEMAN, D.D.

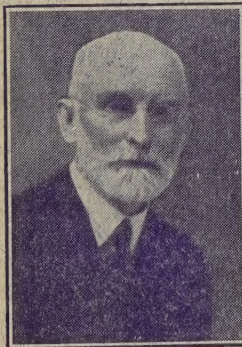
Of Beaver Falls, Pa.

Professor of Political
Science at Geneva College

Professor Coleman has long specialized in the task of developing a Christian political philosophy. In this department he speaks with authority. He is a teacher and public speaker who always commands attention and carries conviction to the minds of his hearers.

Subjects:

The Oath—The Bond of
Society
The Influence of Politics
on Evangelism.



THE REV. J. M. WYLIE, D.D.

Of Oakdale, Illinois

Dr. Wylie will speak out of long experience in legislative, social and platform work as well as the pastorate in several states and cities. For many years he has been identified with the National Reform Association Work.

Subjects:

The Divine Right of
Democracy
The Christ of the
American Road

